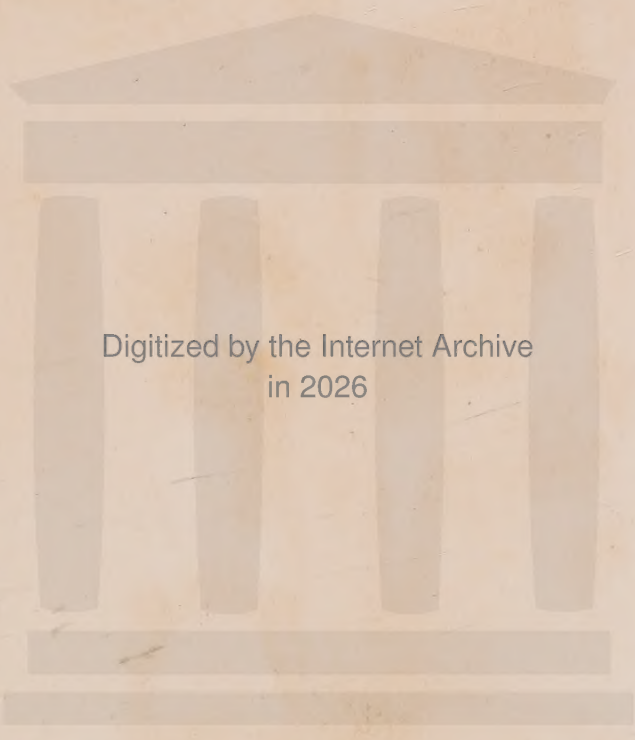
ARABIAN NIGHTS

39

Annadawn Water
"Sylvia grisea"
Jackson
Ga.



Digitized by the Internet Archive
in 2026

https://archive.org/details/arabiannightsent0000revg

THE FAVORITE LIBRARY.

THE ARABIAN NIGHTS' ENTERTAINMENTS

BY THE
REV. GEO. FYLER TOWNSEND, M. A.

PROFUSELY ILLUSTRATED IN BLACK AND WHITE,
AND WITH COLORED PLATES

BOSTON:
DEWOLFE, FISKE & CO.

LIST OF BOOKS IN LIBRARY.

LIVES OF THE PRESIDENTS.

WOOD'S NATURAL HISTORY.

CHILD'S LIFE OF CHRIST.

ROBINSON CRUSOE.

SWISS FAMILY ROBINSON.

GRIMM'S FAIRY TALES.

HANS ANDERSEN'S FAIRY TALES.

BLACK BEAUTY.

MOTHER GOOSE RHYMES.

AUNT MARTHA'S CORNER CUPBOARD.

ARABIAN NIGHT'S ENTERTAINMENTS.

ALICE IN WONDERLAND.

COPYRIGHT, 1898,
BY
DEWOLFE, FISKE & CO.

THE ARABIAN NIGHTS' ENTERTAINMENTS.

LONG ago it was written in the chronicles of the Sassanian monarchs that there once lived an illustrious prince, beloved by his own subjects for his wisdom and prudence, and feared by his enemies for his courage, and for the hardy and well-disciplined army of which he was the leader. This prince had two sons, the elder called Schah-riar, and the younger Schah-zenan, both equally good and deserving of praise.

The old king died at the end of a long and glorious reign, and Schah-riar, his eldest son, ascended the throne and reigned in his stead. A friendly contest quickly arose between the two brothers as to which could best promote the happiness of the other. The younger, Schah-zenan, did all he could to show his loyalty and affection, while the new sultan loaded his brother with all possible honours, and in order that he might in some degree share his own power and wealth, bestowed on him the kingdom of Great Tartary. Schah-zenan went immediately and took possession of the empire allotted him, and fixed his residence at Samarcand, the chief city.

After a separation of ten years Schah-riar ardently desired to see his brother, and sent his first vizier, with a splendid embassy, to invite him to revisit his court. Schah-zenan took a tender leave of the queen, his consort, and, accompanied by such officers as he had appointed to attend him, left Samarcand in the evening, to be near the tents of his brother's ambassador, with the intention of proceeding on his journey early on the following morning. Wishing, however, once more to see his queen, whom he tenderly loved, and

whom he believed to return his love with an equal affection, he returned privately to the palace, and went directly to her apartment, when, to his extreme grief, he found that she loved another man, and he a slave, better than himself. The unfortunate monarch, yielding to the first outburst of his indignation, drew his scimitar, and with one rapid stroke changed their sleep into death. After that he threw their dead bodies into the foss or great ditch that surrounded the palace.

Having thus satisfied his revenge, he went from the city as privately as he entered it, and returned to his pavilion. On his arrival, he did not mention to anyone what had happened, but ordered the tents to be struck, and began his journey. It was scarcely daylight when they commenced their march to the sound of drums and other instruments. The whole train was filled with joy, except the king, who could think of nothing but his queen's misconduct, and he became a prey to the deepest grief and melancholy during the whole journey.

When he approached the capital of Persia, he perceived the Sultan Schah-riar and all his court coming out to greet him. What joyful sensations arose in their breasts at this fraternal meeting! They alighted and embraced each other; and after a thousand expressions of regard, they remounted and entered the city amidst the acclamations of the multitude. The sultan conducted the king his brother to a palace which had been prepared for him. It communicated by a garden with his own; and was even more magnificent, as it was the spot where all the fêtes and splendid entertainments of the court were given.

Schah-riar having one morning given orders for a grand hunting party, at the distance of two days' journey from the city, Schah-zenan requested permission to remain in his palace, excusing himself on account of a slight indisposition. The sultan, wishing to please him, gave him his choice, and went with all his court to partake of the sport.

The King of Tartary was no sooner alone than he shut himself up in his apartment, and gave way to a sorrowful recollection on the calamity which had befallen him. As, however, he sat thus

grieving at the open window looking out upon the beautiful garden of the palace, he suddenly saw the sultana, the beloved wife of his brother, meet in the garden and hold secret conversation with another man beside her husband. Upon witnessing this interview, Schah-zenan determined within himself that he would no longer

MEETING OF THE BROTHERS.

give way to such inconsolable grief for a misfortune which came to other husbands as well as to himself. He ordered supper to be brought, and ate with a better appetite than he had before done since his departure from Samarcand, and even enjoyed the fine concert performed while he sat at table.

Schah-riar, on his return from hunting at the close of the second day, was delighted at the change which he soon found had taken place in his brother, and urgently pressed him to explain both the cause of his former deep depression, and of its sudden change to his present joy. The King of Tartary, being thus pressed, and feeling it his duty to obey his suzerain lord, related to his brother the whole narrative of his wife's misconduct, and of the severe punishment with which he had visited it on the offenders. Schah-riar expressed his full approval of his conduct. 'I own,' he said, 'had I been in your place, I should, perhaps, have been less easily satisfied. I should not have been contented with taking away the life of one woman, but should have sacrificed a thousand to my resentment. Since, however, it has pleased God to afford you consolation, and as I am sure it is equally well founded as the cause of your grief, inform me, I beg, of that also, and make me acquainted with the whole.'

The reluctance of Schah-zenan to relate what he had seen yielded at last to the urgent commands and entreaties of his brother, and he revealed to him the secret of his disgrace in the faithlessness of his own queen. On hearing these dreadful and unexpected tidings, the rage and grief of Schah-riar knew no bounds. He immediately sentenced to death his unhappy sultana and the unworthy accomplice of her guilt; and, not content with this, in all the power of an Eastern despot, he bound himself by a solemn vow that to prevent the possibility of such misconduct in future, he would marry a new wife every night, and command her to be strangled in the morning.

When Schah-zenan was gone, the sultan began to put into execution his unhappy oath. He married every night the daughter of some one of his subjects, who, the next morning, was ordered out to execution, and thus every day was a maiden married, and every day a wife sacrificed.

The grand vizier, who was the unwilling agent of this horrid injustice, had two daughters; the elder was called Schehera-zade, and the youngest Dinar-zade. Schehera-zade was possessed of a degree of courage beyond her sex. She had read much, and was

possessed of so great a memory that she never forgot anything once learned; her beauty was only equalled by her virtuous disposition.

The vizier was passionately fond of so deserving a daughter. As they were conversing together one day, she made a request

SCHEHERA-ZADE RELATING HER FIRST STORY.

to her father, to his very great astonishment, that she might have the honour of becoming the Sultan's bride. The grand vizier endeavoured to dissuade his daughter from her intention by pointing out the fearful penalty of an immediate death attached to the favour which she sought. Schehera-zade, however, persisted in her

request, intimating to her father that she had in her mind a plan which she thought might be successful in making a change in the intention of the sultan, and in putting a stop to the dreadful cruelty exercised towards the inhabitants of the city. 'Yes, my father,' replied this heroic woman, 'I am aware of the danger I run, but it does not deter me from my purpose. If I die, my death will be glorious; and if I succeed, I shall render my country an important service.'

At length the vizier, overcome by his daughter's firmness, yielded to her entreaties; and although he was very sorry at not being able to conquer her resolution, he immediately went to Schah-riar, and announced to him that Schehera-zade herself would be his bride on the following night.

Before Schehera-zade went to the palace, she called her sister, Dinar-zade, aside, and said, 'As soon as I shall have presented myself before the sultan, I shall entreat him to suffer you to sleep in the bridal chamber, that I may enjoy for the last time your company. If I obtain this favour, as I expect, remember to awaken me to-morrow morning an hour before daybreak, and say, 'If you are not asleep, my sister, I beg of you, till the morning appears, to recount to me one of those delightful stories you know.' I will immediately begin to tell one; and I flatter myself that by these means I shall free the kingdom from the consternation in which it is.' Dinar-zade promised to do with pleasure what she required.

Within a short time Schehera-zade was conducted by her father to the palace, and was admitted to the presence of the sultan. They were no sooner alone than the sultan ordered her to take off her veil. He was charmed with her beauty; but perceiving her tears, he demanded the cause of them. 'Sire,' answered Schehera-zade, 'I have a sister whom I tenderly love—I earnestly wish that she might be permitted to pass the night in this apartment, that we may again see each other, and once more take a tender farewell. Will you allow me the consolation of giving her this last proof of my affection?' Schah-riar having agreed to it, they sent for Dinar-zade, who came directly. The sultan passed

the night with Schehera-zade on an elevated couch, as was the custom among the Eastern monarchs, and Dinar-zade slept at the foot of it on a mattress, prepared for the purpose.

Dinar-zade, having awoke about an hour before day, did what her sister had ordered her. 'My dear sister,' she said, 'if you are not asleep, I entreat you, as it will soon be light, to relate to me one of those delightful tales you know. It will, alas! be the last time I shall receive that pleasure.'

Instead of returning any answer to her sister, Schehera-zade addressed these words to the sultan: 'Will your majesty permit me to indulge my sister in her request?' 'Freely,' replied he. Schehera-zade then desired her sister to attend, and, addressing herself to the sultan, began as follows:

THE STORY OF THE MERCHANT AND THE GENIE.

There was formerly, sire, a merchant, who was possessed of great wealth, in land, merchandise, and ready money. Having one day an affair of great importance to settle at a considerable distance from home, he mounted his horse, and with only a sort of cloak-bag behind him, in which he had put a few biscuits and dates, he began his journey. He arrived without any accident at the place of his destination; and having finished his business, set out on his return.

On the fourth day of his journey he felt himself so incommoded by the heat of the sun that he turned out of his road in order to rest under some trees, by which there was a fountain. He alighted, and, tying his horse to a branch of the tree, sat down on its bank to eat biscuits and dates from his little store. When he had satisfied his hunger, he amused himself with throwing about the stones of the fruit with considerable velocity. When he had

finished his frugal repast, he washed his hands, his face, and his feet, and repeated a prayer, like a good Mussulman.

He was still on his knees, when he saw a genie, white with age, and of an enormous stature, advancing towards him, with a scimitar in his hand. As soon as he was close to him, he said in a most terrible tone, 'Get up, that I may kill thee with this scimitar, as thou hast caused the death of my son.' He accompanied these words with a dreadful yell. The merchant, alarmed by the horrible figure of this giant, as well as the words he heard, replied in trembling accents, 'How can I have slain him? I do not know him, nor have I ever seen him.' 'Didst thou not,' replied the giant, 'on thine arrival here, sit down, and take some dates from thy wallet; and after eating them, didst thou not throw the stones about on all sides?' 'This is all true,' replied the merchant; 'I do not deny it.' 'Well, then,' said the other, 'I tell thee thou hast killed my son; for while thou wast throwing about the stones my son passed by; one of them struck him in the eye, and caused his death, and thus hast thou killed my son.' 'Ah, sire, forgive me!' cried the merchant. 'I have neither forgiveness nor mercy,' added the giant; 'and is it not just that he who has inflicted death should suffer it?' 'I grant this; yet surely I have not done so. And even if I have, I have done so innocently, and therefore I entreat you to pardon me, and suffer me to live.' 'No, no!' cried the genie, still persisting in his resolution; 'I must detroy thee, as thou hast done my son!' At these words he took the merchant in his arms, and having thrown him with his face on the ground, he lifted up his sabre in order to strike off his head.

When the merchant perceived that the genie was about to execute his purpose, he cried aloud, 'One word more, I entreat you; have the goodness to grant me a little delay; give me only one year to go and take leave of my dear wife and children, and I promise to return to this spot, and submit myself entirely to your pleasure.' 'Take Allah to witness of the promise thou hast made me,' said the other. 'Again I swear,' replied he, 'and you may rely on my oath.' On this the genie left him near the fountain, and immediately disappeared.

THE GENIE LISTENING TO THE MERCHANT.

The merchant, on his reaching home, related faithfully all that had happened to him. On hearing the sad news, his wife uttered the most lamentable groans, tearing her hair, and beating her

breast; and his children made the house resound with their grief; while the father, overcome by affection, mingled his tears with theirs.

The year quickly passed away. The good merchant, having settled his affairs, tore himself away amidst the most frantic expressions of grief, and, mindful of his oath, arrived at the destined spot on the very day he had promised. While he was waiting for the arrival of the genie, there suddenly appeared an old man leading a hind, who, after a respectful salutation, inquired what brought him to that desert place. The merchant satisfied the old man's curiosity, and related his adventure, on which he expressed a wish to witness his interview with the genie. He had scarcely finished his speech when another old man, accompanied by two black dogs, came in sight, and, having heard the tale of the merchant, determined also to remain to see the event.

Soon they perceived, towards the plain, a thick vapour or smoke, like a column of dust raised by the wind. This vapour approached them, and then suddenly disappearing, they saw the genie, who, without noticing them, went toward the merchant with his scimitar in his hand, and taking him by the arm, 'Get up,' said he, 'that I may kill thee, as thou hast slain my son.' Both the merchant and the two old men, struck with terror, began to weep and fill the air with their lamentations. When the old man who conducted the hind saw the genie lay hold of the merchant, and about to murder him without mercy, he threw himself at the monster's feet, and, kissing them, said, 'Lord Genie, I humbly entreat you to suspend your rage, and hear my history, and that of the hind, which you see; and if you find it more wonderful and surprising than the adventure of this merchant, whose life you wish to take, may I not hope that you will at least grant me one half part of the blood of this unfortunate man!' After meditating some time, the genie answered, 'Well, then, I agree to it.'

THE HISTORY OF THE FIRST OLD MAN AND THE HIND.

The hind, whom you, Lord Genie, see here, is my wife. I married her when she was twelve years old, and we lived together thirty years without having any children. At the end of that time I adopted into my family a son, whom a slave had born. This act of mine excited against the mother and her child the hatred and jealousy of my wife. She availed herself, during my absence on a journey, of her knowledge of magic, to change the slave and my adopted son into a cow and a calf, and sent them to my farm to be fed and taken care of by the steward.

Immediately on my return I inquired after my child and his mother. 'Your slave is dead,' said she, 'and it is now more than two months since I have beheld your son; nor do I know what is become of him. I was sensibly affected at the death of the slave; but, as my son had only disappeared, I flattered myself that he would soon be found. Eight months, however, passed, and he did not return; nor could I learn any tidings of him. In order to celebrate the festival of the great Bairam, which was approaching, I ordered my bailiff to bring me the fattest cow I possessed for a sacrifice. He obeyed my commands. Having bound the cow, I was about to make the sacrifice, when at the very instant she lowed most sorrowfully, and the tears even fell from her eyes. This seemed to me so extraordinary, that I could not but feel compassion for her, and was unable to give the fatal blow. I therefore ordered her to be taken away, and another brought.

My wife, who was present, seemed very angry at my compassion, and opposed my order.

I then said to my steward, 'Make the sacrifice yourself; the lamentations and tears of the animal have overcome me.'

The steward was less compassionate, and sacrificed her. On taking off the skin we found hardly anything but bones, though she

appeared very fat. 'Take her away,' said I to the steward, truly chagrined, 'and if you have another very fat calf, bring it in her place.' He returned with a remarkably fine calf, who, as soon as he perceived me, made so great an effort to come to me that he broke his cord. He lay down at my feet, with his head on the ground, as if he endeavoured to excite my compassion, and to entreat me not to have the cruelty to take away his life.

'Wife,' answered I, 'I will not sacrifice this calf, I wish to

THE STEWARD'S DAUGHTER.

favour him; do not you, therefore, oppose it.' She tried every means to induce me to alter my mind; I continued firm, however, in my resolution, in spite of all she could say; promising, for the sake of appeasing her, to sacrifice this calf at the feast of Bairam on the following year.

The next morning my steward desired to speak with me, in private. He informed me that his daughter, who had some knowledge of magic, wished to speak to me. On being admitted to my

presence, she informed me that, during my absence, my wife had turned the slave and my son into a cow and calf; that I had already sacrificed the cow, but that she could restore my son to life, if I would give him to her for her husband, and allow her to visit my wife with the punishment her cruelty had deserved. To these proposals I gave my consent.

The damsel then took a vessel full of water, and pronouncing over it some words I did not understand, she threw the water over the calf, and he instantly regained his own form.

'My son! my son!' I exclaimed, and embraced him with transport; 'this damsel has destroyed the horrible charm with which you were surrounded. I am sure your gratitude will induce you to marry her, as I have already promised for you.' He joyfully consented; but before they were united the damsel changed my wife into this hind, which you see here.

Since this my son has become a widower, and is now travelling. Many years have passed since I have heard anything of him; I have, therefore, now set out with a view to gain some information; and as I did not like to trust my wife to the care of anyone during my search, I thought proper to carry her along with me. This is the history of myself and this hind; can anything be more wonderful? 'I agree with you,' said the genie, 'and, in consequence, I grant to you a half of the blood of this merchant.'

As soon as the first old man had finished, the second, who led the two black dogs, made the same request to the genie for a half of the merchant's blood, on the condition that his tale exceeded in interest the one that had been just related. On the genie signifying his assent, the old man began:

THE HISTORY OF THE SECOND OLD MAN AND THE TWO BLACK DOGS.

Great prince of the genies, you must know that these two black dogs, which you see here, and myself are three brothers. Our father, when he died, left us one thousand sequins each. With this sum we all embarked in business as merchants. My two brothers determined to travel, that they might trade in foreign parts. They were both unfortunate, and returned at the end of two years in a state of abject poverty, having lost their all. I had in the meanwhile prospered, and I gladly received them, and gave them one thousand sequins each, and again set them up as merchants.

My brothers frequently proposed to me that I should make a voyage with them for the purpose of traffic. Knowing their former want of success, I refused to join them, until at the end of five years I at length yielded to their repeated solicitations. We purchased our goods, embarked in a vessel, which we ourselves freighted, and set sail with a favourable wind. After sailing about a month, we arrived, without any accident, at a port, where we landed, and had a most advantageous sale of our merchandise. I, in particular, sold mine so well that I gained ten for one.

About the time that we were ready to embark on our return, I accidentally met on the seashore a female, of great beauty, but very poorly dressed. She accosted me by kissing my hand, and entreated me most earnestly to permit her to be my wife. I started many difficulties to such a plan; but at length she said so much to persuade me that I was quite overcome. I directly procured proper dresses for her, and, after marrying her in due form, she embarked with me, and we set sail.

During our voyage, I found my wife possessed of so many good qualities that I loved her every day more and more. In the

SINDBAD THE SAILOR

meantime my two brothers, who had not traded so advantageously as myself, and who were jealous of my prosperity, began to feel exceedingly envious. They even went so far as to conspire against my life; for one night, while my wife and I were asleep, they threw us into the sea. I had hardly, however, fallen into the water, before my wife took me up and transported me into an island. As soon as it was day she thus addressed me: 'You must know that I am a fairy, and being upon the shore when you were about to sail, I wished to try the goodness of your heart, and for this purpose I presented myself before you in the disguise you saw. You acted most generously, and I am therefore delighted in finding an occasion of showing my gratitude, and I trust, my husband, that in saving your life I have not ill rewarded the good you have done me, but I am enraged against your brothers, nor shall I be satisfied till I have taken their lives.'

I listened with astonishment to the discourse of the fairy, and thanked her, as well as I was able, for the great obligation she had conferred on me. 'But, madam,' said I to her, 'I must entreat you to pardon my brothers.' I related to her what I had done for each of them, but my account only increased her anger. 'I must instantly fly after these ungrateful wretches,' cried she, 'and bring them to a just punishment; I will sink their vessel, and precipitate them to the bottom of the sea.' 'No, beautiful lady,' replied I; 'for heaven's sake moderate your indignation, and do not execute so dreadful an intention; remember they are still my brothers, and that we are bound to return good for evil.'

No sooner had I pronounced these words, than I was transported in an instant from the island, where we were, to the top of my own house. I descended, opened the doors, and dug up three thousand sequins which I had hidden. I afterwards repaired to my shop, opened it, and received the congratulations of the merchants in the neighbourhood on my arrival. When I returned home, I perceived these two black dogs, which came towards me with a submissive air. I could not imagine what this meant, but the fairy, who soon appeared, satisfied my curiosity. 'My dear husband,' said she, 'be not surprised at seeing these two dogs in

your house; they are your brothers.' My blood ran cold on hearing this, and I inquired by what power they had been transformed into that state. 'It is I,' replied the fairy, 'who have done it, and I have sunk their ship; for the loss of the merchandise it contained, I shall recompense you. As to your brothers, I have condemned them to remain under this form for ten years, as a pun-

THE TWO BLACK DOGS.

ishment for their perfidy.' Then informing me where I might hear of her, she disappeared.

The ten years are now completed, and I am travelling in search of her. 'This, O lord genie, is my history; does it not appear to you of a most extraordinary nature?' 'Yes,' replied the genie, 'I confess it is most wonderful, and therefore I grant you the other half of the merchant's blood,' and having said this,

the genie disappeared, to the great joy of the merchant and of the two old men.

The merchant did not omit to bestow many thanks upon his liberators, who, bidding him adieu, proceeded on their travels. He remounted his horse, and returned home to his wife and children, and spent the remainder of his days with them in tranquillity.

THE HISTORY OF THE FISHERMAN.

There was formerly an aged fisherman, so poor that he could barely obtain food for himself, his wife, and his three children. He went out early every morning to his employment; and he had imposed a rule upon himself never to cast his nets above four times a day.

On one occasion he set out before the morn had disappeared. When he reached the sea-shore, he undressed himself, and cast his nets. In drawing them to land, he felt sure, from their resistance and weight, that he had secured an excellent draught of fish. He nevertheless found none; but discovered a heavy vase of yellow copper, shut up and fastened with lead, on which there was the impression of a seal. 'I will sell this to a founder,' said he, with joy, 'and with the money I shall get for it I will purchase a measure of corn.'

He examined the vase on all side; he shook it, but could hear nothing; and this, together with the impression of the seal on the lead, made him think it was filled with something valuable. In order to find this out, he took his knife, and got it open. He directly turned the top downwards, and was much surprised to find nothing come out. He then set it down before him, and while he was attentively observing it, there issued from it so thick a smoke that he was obliged to step back a few paces. This smoke, by degrees, rose almost to the clouds, and spread itself over both the water and the shore, appearing like a thick fog. When the smoke

had all come out from the vase, it again collected itself, and became a solid body, and then took the shape of a genie of a gigantic size. The genie, looking at the fisherman, exclaimed, 'Humble thyself before me, or I will kill thee!' 'And for what reason, pray, will you kill me?' answered the fisherman; 'have you already forgotten that I have set you at liberty?' 'I remember it very well,' returned he; 'but that shall not prevent my destroying thee; and I will only grant thee one favour.' 'And pray what is that?' said the fisherman. 'It is,' replied the genie, 'to permit thee to choose the manner of thy death. I can treat

THE FISHERMAN AND THE GENIE.

thee no otherwise,' said the genie: 'and to convince thee of it, hear my history:

'I am one of those spirits who rebelled against the sovereignty of God. Solomon, the son of David, the prophet of God, commanded me to acknowledge his authority, and submit to his laws. I haughtily refused. In order therefore to punish me, he enclosed me in this copper vase; and, to prevent me forcing my way out, he put upon the leaden cover the impression of his seal, on which the great name of God is engraven. This done, he gave the vase to one of those genies who obeyed him, and ordered him to cast me into the sea.

'During the first century of my captivity, I swore that if any-one delivered me before the first hundred years were passed I would make him rich. During the second century, I swore that if any released me I would discover to him all the treasures of the earth. During the third, I promised to make my deliverer a most powerful monarch, and to grant him every day any three requests he chose. These centuries passed away without any deliverance. Enraged at last to be so long a prisoner, I swore that I would, without mercy, kill whoever should in future release me; and that the only favour I would grant him should be, to choose what manner of death he pleased. Since, therefore, thou hast come here to-day, and hast delivered me, fix upon whatever kind of death thou wilt.'

The fisherman was in great distress at finding him thus resolved on his death, not so much on his own account as for his three children, whose means of subsistence would be greatly reduced by his death. 'Alas!' he cried, 'have pity on me; remember what I have done for thee!'

'Let us lose no time,' cried the genie; 'your arguments avail not. Make haste; tell me how you wish to die!'

Necessity is the mother of invention; and the fisherman thought of a stratagem. 'Since, then,' said he, 'I cannot escape death, I submit to the will of God; but before I choose the sort of death, I conjure you, by the great name of God, which is graven upon the seal of the prophet Solomon, the son of David, answer me truly to a question I am going to put to you.' The genie trembled at this adjuration, and said to the fisherman, 'Ask what thou wilt, and make haste.'

'Dare you, then, to swear by the great name of God that you really were in that vase? This vase cannot contain one of your feet; how, then, can it hold your whole body?' 'I swear to thee, notwithstanding,' replied he, 'that I was there just as thou seest me! Wilt thou not believe me after the solemn oath I have taken?' 'No, truly,' added the fisherman; 'I shall not believe you unless I were to see it.'

Immediately the form of the genie began to change into smoke, and extended itself, as before, over both the shore and the sea; and

then, collecting itself, began to enter the vase, and continued to do so in a slow and equal manner, till nothing remained without. The fisherman immediately took the leaden cover and put it on the vase. 'Genie!' he cried, 'it is now your turn to ask pardon. I shall throw you again into the sea, and I will build, opposite the very spot where you are cast, a house upon the shore, in which I will live, to warn all fishermen that shall come and throw their nets not to fish up so evil a genie as thou art, who makest an oath to kill the man who shall set thee at liberty.'

The genie tried every argument to move the fisherman's pity, but in vain. 'You are too treacherous for me to trust you,' returned the fisherman; 'I should deserve to lose my life if I put myself in your power a second time. You would, most likely, treat me as the Greek king treated Douban the physician. Listen, and I will tell you the story.'

THE HISTORY OF THE GREEK KING AND DOUBAN THE PHYSICIAN.

There once lived a king who was sorely afflicted with a leprosy, and his physicians had unsuccessfully tried every remedy they were acquainted with, when a very ingenious physician, called Douban, arrived at the court; he was well acquainted with the good and bad properties of all kinds of plants and drugs.

As soon as he was informed of the king's illness, he dressed himself in his robe of ceremony, and obtained permission to be presented to the king. 'Sire,' said he, 'I know that all your physicians have been unable to remove your leprosy; but, if you will, I will cure you without internal doses or outward applications.'

Douban returned to his house, and made a sort of racket or bat, with a hollow in the handle, to admit the drug he meant to use. That being done, the following day he presented himself

before the king, and, prostrating himself at his feet, kissed the ground.

Douban then arose, and told the king that he must ride on horseback to the place where he was accustomed to play at rackets. The king did as he was desired; and, when he had reached the racket-ground, took the bat, and spurred his horse after the ball till he struck it. It was sent back again to him by the officers who were playing with him, and he struck it again. And thus the game continued for a considerable time, till he found his hand as well as his whole body in a perspiration, which made the remedy in the bat operate as the physician had said. The king then left the game, returned to the palace, bathed, and observed very punctually all the directions that had been given him.

He soon found the good effects of the prescription; for on the next morning he perceived with equal surprise and joy that his leprosy was cured, and that his body was as clear as if he had never been attacked by that malady. As soon as he was dressed he went into the audience-room, where he mounted his throne and received the congratulations of all his courtiers.

Douban entered, and prostrated himself at the foot of the throne. The king made him sit by his side, and afterwards placed him at his own table to dine only with him; and yet further, towards evening, when the courtiers were about to depart, he put on him a rich robe, and gave him two thousand sequins. The following days he did nothing but caress him, and confer on him fresh proofs of his gratitude.

The king had a grand vizier, who was avaricious, envious and capable of every species of crime. He observed with pain the presents which had been bestowed upon the physician, whose ruin he was determined to accomplish. He went to the king and said, 'Sire, in bestowing all this kindness upon Douban, how do you know but that he may be a traitor, who has introduced himself to the court in order to assassinate you?'

'No, no, vizier,' interrupted the king; 'I am sure this man, whom you consider as a traitor, is one of the best of men; there is no one whom I regard so much. You know how he cured me of

my leprosy ; and if he had sought my life, why did he thus save it? His virtue excites your envy, but I shall not suffer myself to be prejudiced against him unjustly. I will tell you what a vizier said to King Sinbad, his master, to prevent his giving orders for the death of his son.

THE HISTORY OF THE HUSBAND AND THE PARROT.

There lived once a good man, who had a beautiful wife, whom he loved so much that he could scarcely bear to have her out of his sight. One day, when he was obliged to leave her, he purchased a parrot, which possessed the rare gift of telling everything that was done in its presence. The husband took it home in a cage, and begged his wife to keep it in her chamber, and take great care of it during his absence ; after this he set out on his journey.

On his return, he did not fail to interrogate the parrot on what had passed while he was away ; and the bird very expertly related a few circumstances which occasioned the husband to reprimand his wife. She supposed that some of her slaves had exposed her, but they all assured her they were faithful, and agreed in charging the parrot with the crime. Desirous of being convinced of the truth of this matter, the wife devised a method of quieting the suspicions of her husband, and at the same time of revenging herself on the parrot, if he were the culprit. The next time the husband was absent, she ordered one of her slaves, during the night, to turn a handmill under the bird's cage, and another to throw water over it like rain, and a third to wave a looking-glass before the parrot by the light of a candle. The slaves were employed the greatest part of the night doing as their mistress had ordered them.

The following day, when the husband returned, he again applied to the parrot to say what had taken place. The bird replied, 'My dear master, the lightning, the thunder, and the rain have so

disturbed me the whole night, that I cannot tell you how much I have suffered.' The husband, who knew there had been no storm

QUESTIONING THE PARROT.

that night, became convinced that the parrot did not always relate facts; and that having told an untruth in this particular, he had also deceived him with respect to his wife: being, therefore, extremely

enraged with it, he took the bird out of the cage, and, dashing it on the floor, killed it. He, however, afterwards learnt from his neighbors that the poor parrot had told no falsehood in reference to his wife's conduct, which made him repent of having destroyed it. 'You, vizier, through envy of Douban, who has done you no evil, wish me to order his death, but I will take good care, lest, like the husband who killed his parrot, I should afterwards repent.'

But the vizier again directed the attention of his master to the physician Douban. 'He has cured you,' he said; 'but, alas! who can assure you of that? who can tell whether his remedy in the end will not produce the most pernicious effects?'

The king was not able to discover the wicked design of his vizier, nor had he firmness enough to persist in his first opinion. 'Vizier,' said he, 'thou art in the right. He may be come on purpose to take my life, which he can easily do by his drugs. Indeed, I ought to prevent his designs.' Having said this, he called one of his attendants, and ordered him to go for the physician, who came to the palace in haste.

'Knowest thou,' said the king, when he saw him, 'why I sent for thee?' 'No, sire,' answered Douban, 'and I wait till you are pleased to inform me,' 'I sent for thee,' replied the king, 'to free myself from thy snares, and to take thy life.'

When the physician heard this cruel order, he readily judged that the honours and presents he had received had procured him enemies, and that the weak prince was imposed upon. 'Is it thus,' he cried, 'that you reward me for curing you? Ah, sire, prolong my life, lest, if you will kill me, you also should be treated after the same manner.' 'No, no,' said the king; 'I must of necessity cut you off, otherwise you may slay with as much art as you cured me.'

The physician being on his knees, his eyes bandaged, and ready to receive the fatal blow, once more addressed the king: 'Since your majesty, sire, will not revoke the order for my death, I entreat you at least to give me leave to return home to arrange my funeral, to take a last farewell of my family, bestow some charity, and leave my books to those who will know how to make

a good use of them. One of them I would particularly present to your majesty. It is a very precious book, and worthy being kept in your treasury with the greatest care.' 'What book can there be,' replied the king, 'so valuable as you mention?' 'Sire,' answered the physician, 'it contains many singular and curious properties, and one of them is, that if you will take the trouble to open the book at the sixth leaf, and read the third line on the left-hand page, my head, after being cut off, will answer every question you wish to ask.' The king was so desirous of seeing such a wonderful thing that he put off his death till the next day, and sent him home under a strong guard.

The physician then arranged all his affairs; and as the report got abroad that an unheard-of prodigy was to happen after his execution, the viziers, emirs, officers of the guard—in short, all the court—flocked the next day to the hall of audience.

The physician Douban was brought in, and advancing to the foot of the throne with a book in his hand, he called for a basin, and laid upon it the cover of the volume, and then, presenting the book to the king: 'Take this,' said he, 'and after my head is cut off order that it be put upon that cover. As soon as it is there the blood will cease to flow; then open the book, and my head will answer your questions. But, sire,' added Douban, 'permit me once more to implore your mercy. Consider that I am innocent.' 'Thy prayers,' answered the king, 'are useless; and were it only to hear thy head speak after thy death, it would be my will that thou shouldst die.' Then he took the book from the hands of the physician, and ordered the officer to do his duty.

The head was cut off at one stroke, and it had hardly been placed on the cover an instant before the blood stopped. Then, to the astonishment of the king and all the spectators, it opened its eyes, and said: 'Sire, will you now open the book?' The king did so, and finding that the first leaf stuck to the second, he put his finger to his mouth, and wetted it, in order to turn it over more easily. He went on doing so till he came to the sixth leaf; and observing nothing written upon the appointed page, 'Physician,' said he to the head, 'There is no writing.' 'Turn over, then, a

few more leaves,' replied the head. The king continued turning them over, still putting his finger frequently to his mouth. The prince then felt himself suddenly agitated in a most extraordinary manner; his sight failed him, and he fell at the foot of the throne in the greatest convulsions.

When the physician Douban, or rather his head, saw the king fall back, 'Tyrant,' he said, 'the book is poisoned. Thy death is certain. Now you see how princes are treated who abuse their power and slay the innocent. Their injustice and their cruelty are punished sooner or later.' Scarcely had the head spoken these words, when the king fell down dead; and the head itself lost what life it had.

As soon as the fisherman had finished the history of the Greek king and the physician Douban, he applied it to the genie. 'If,' said he, 'the king had permitted Douban to live, he would have prolonged his own life. Such is the case with thyself, O genie! Could I have prevailed on thee to grant me my life, I should now take pity on thee; but now I must be hard-hearted to thee.'

'One word more, fisherman,' cried the genie; 'I will teach you how to become as rich as possible.'

The hope of being no longer in want at once disarmed the fisherman. 'I could listen to thee,' he said, 'were there any credit to be given to thy word. Swear to me by the great name of God that you will faithfully perform what you promise, and I will open the vase.' The genie did so; and the fisherman immediately took off the covering. The smoke instantly ascended, and the genie resuming his usual form, kicked the vase into the sea. 'Be of good heart, fisherman,' cried he; 'I have thrown the vase into the sea only to see whether you would be alarmed; but to show you that I intend to keep my word, take your nets and follow me.' They passed by the city, and went over the top of a mountain, from whence they descended into a vast plain, which led them to a lake, situated between four small hills.

When they were arrived on the borders of the lake, the genie said to the fisherman, 'Throw your nets, and catch fish.' The fisherman saw a great quantity in the lake; and was greatly sur-

prised at finding them four different colours—white, red, blue, and yellow. He threw his nets and caught four, one of each colour. As he had never seen any similar to them, he could hardly cease admiring them; and judging that he could dispose of them for a considerable sum, he expressed great joy. 'Carry these fish to the palace,' said the genie, 'and present them to the sultan, and he will give you more money than you ever handled in your life. You

BROUGHT TO THE SULTAN.

may come every day and fish in this lake, but beware of casting your nets more than once each day; if you act otherwise you will repent. This is my advice, and if you follow it exactly you will do well.' Having said this, he struck his foot upon the ground, which opened, and having swallowed him up, closed again.

The fisherman, resolving to obey the advice of the genie in every particular, carried the fish to town, and presented them at the sultan's palace. The sultan was astonished and delighted at the peculiar beauty of the fish, and he ordered four hundred pieces

of gold to be given to the fisherman, who could hardly conceal his joy. Such a large sum of money he had never seen before.

The fisherman followed the directions of the genie. Every day he cast his nets but once, and carried the catch to the sultan, and received the gold. His family were overcome with joy at the sudden increase in their fortune, and were enabled to live in ease and comfort ever after.

THE STORY OF THE ENCHANTED HORSE.

Visiting the cities of Persia, a stranger will observe that the Nooroze, or the new day, which is the first of the year and spring, is observed as a solemn festival throughout the land.

On one of these festival days, just as the Sultan of Shiraz was concluding his public audience, which had been conducted with unusual splendour, a Hindu appeared at the foot of the throne, with an artificial horse richly caparisoned, and so spiritedly modelled, that at first sight he was taken for a living animal.

The Hindu prostrated himself before the throne, and, pointing to the horse, said to the sultan, 'This horse is a great wonder; whenever I mount him, be it where it may, if I wish to transport myself through the air to the most distant part of the world, I can do it in a very short time. This is a wonder which nobody ever heard speak of, and which I offer to show your majesty if you command me.'

The Emperor of Persia, who was fond of everything that was curious, and who, notwithstanding the many prodigies of art he had seen, had never beheld or heard of anything that came up to this, told the Hindu that he was ready to see him perform what he had promised.

The Hindu instantly put his foot into the stirrup, mounted his horse with admirable agility, and when he had fixed himself in the saddle, asked the emperor whither he pleased to command him.

'Do you see that mountain?' said the emperor, pointing to it; 'ride your horse there, and bring me a branch of a palm-tree that grows at the bottom of the hill.'

The Emperor of Persia had no sooner declared his will than the Hindu turned a peg which was in the hollow of the horse's neck, just by the pommel of the saddle, and in an instant the horse rose off the ground and carried his rider into the air with the rapidity of lightning to a great height, to the admiration of the emperor and all the spectators. Within less than a quarter of an hour they saw him returning with the palm-branch in his hand; but before he descended, he took two or three turns in the air over the spot, amid the acclamations of all the people, then alighted on the spot whence he had set off. He dismounted, and going up to the throne, prostrated himself, and laid the branch of the palm-tree at the feet of the emperor.

The emperor, who had viewed with no less admiration than astonishment this unheard-of sight which the Hindu had exhibited, conceived a great desire to have the horse, and said to the Hindu, 'I will purchase him of you if he is to be sold.'

'Sire,' replied the Hindu, 'there is only one condition on which I can part with my horse, and that is the gift of the hand of the princess your daughter as my wife. This is the only bargain I can make.'

The courtiers about the Emperor of Persia could not forbear laughing aloud at this extravagant proposal of the Hindu; but the Prince Feroze-shah, the eldest son of the emperor and presumptive heir to the crown, could not hear it without indignation. 'Sire,' he said, 'I hope you will not hesitate to refuse so insolent a demand, or allow this insignificant juggler to flatter himself for a moment with the idea of being allied to one of the most powerful monarchs of the world. I beg of you to consider what you owe to yourself, to your own blood, and to the high rank of your ancestors.'

'Son,' replied the Emperor of Persia, 'I will not grant him what he asked, and perhaps he does not seriously make the proposal; and, putting my daughter the princess out of the question, I may make another agreement with him. But before I bargain with

him, I should be glad that you would examine the horse, try him yourself, and give me your opinion.' On hearing this the Hindu expressed much joy, and ran before the prince to help him to mount, and showed him how to guide and manage the horse.

THE PRINCE ASCENDS.

The prince mounted without the Hindu assisting him; and, as soon as he had got his feet in the stirrups, without staying for the artist's advice, he turned the peg he had seen him use, when instantly the horse darted into the air, quick as an arrow shot out of the bow by the most adroit archer, and in a few moments neither horse nor prince were to be seen. The Hindu, alarmed at what had happened, prostrated himself before the throne, and deprecated the anger of the sultan. The sultan replied to him, and asked, in a passion, why he did not call him the moment he ascended.

'Sire,' answered the Hindu, 'your majesty saw as well as I with what rapidity the horse flew away. The surprise I was then and still am in deprived me of the use of my speech; but if I could have spoken, he was got too far to hear me. If he had heard me he knew not the secret to bring him back, which, through his impatience, he would not stay to learn. But, sire,' added he, 'there is room to hope that the prince, when he finds himself at a loss, will perceive

another peg, and as soon as he turns that the horse will cease to rise, and descend to the ground, when he may turn him to what place he pleases by guiding him with the bridle.'

Notwithstanding all these arguments of the Hindu, which carried great appearance of probability, the Emperor of Persia was much alarmed at the evident danger of his son. 'I suppose,' replied he, 'it is very uncertain whether my son may perceive the other peg, and make a right use of it. May not the horse, instead of lighting on the ground, fall upon some rock, or tumble into the sea with him!'

'Sire,' replied the Hindu, 'I can deliver you from this apprehension, by assuring you that the horse crosses seas without ever falling into them, and always carries his rider wherever he may wish to go; and your majesty may assure yourself that if the prince does but find out the other peg I mentioned, the horse will carry him where he pleases. It is not to be supposed that he will stop anywhere but where he can find assistance, and make himself known.'

'Your head shall answer for my son's life, if he does not return safe in three days' time, or I shall hear that he is alive!' He then ordered his officers to secure the Hindu, and keep him close prisoner; after which he retired to his palace, in affliction that the festival of Nooroze should have proved so inauspicious.

In the meantime the prince was carried through the air with prodigious velocity. In less than an hour's time he ascended so high that he could not distinguish anything on the earth, but mountains and plains seemed confounded together. It was then he began to think of returning, and conceived he might do this by turning the same peg the contrary way, and pulling the bridle at the same time; but when he found that the horse still continued to ascend his alarm was great. He turned the peg several times in different ways, but all in vain. It was then he saw his fault, and apprehended the great danger he was in from not having learnt the necessary precautions to guide the horse before he mounted. He examined the horse's head and neck with attention, and perceived behind the right ear another peg, smaller than the other. He turned

that peg, and presently perceived that he descended in the same oblique manner as he had mounted, but not so swiftly.

Night had overshadowed that part of the earth over which the prince was when he found out and turned the small peg; and as the horse descended, he by degrees lost sight of the sun, till it grew quite dark; insomuch that, instead of choosing what place he would go to, he was forced to let the bridle lie upon the horse's neck, and wait patiently till he alighted, though not without the dread lest it should be in the desert, a river, or the sea.

At last the horse stopped upon some solid substance about midnight, and the prince dismounted very faint and hungry, having eaten nothing since the morning, when he came out of the palace with his father to assist at the festival. He found himself to be on the terrace of a magnificent palace, surrounded with a balustrade of white marble, breast high; and groping about, reached a staircase, which led down into an apartment, the door of which was half open.

The prince stopped at the door, and, listening, heard no other noise than the breathing of some people who were fast asleep. He advanced a little into the room, and by the light of a lamp saw that those persons were black mutes, with naked sabres laid by them; which was enough to inform him that this was the guard-chamber of some sultan or princess. Prince Feroze-shah advanced on tip-toe, without waking the attendants. He drew aside the curtain, went in, and saw a magnificent chamber containing many beds, one alone being on a raised dais, and the others on the floor. The princess slept in the first and her women in the others. He crept softly towards the dais without waking either the princess or her women, and beheld a beauty so extraordinary that he was charmed at the first sight. He fell on his knees, and twitching gently the princess's sleeve, kneeling beside her, pulled it towards him. The princess opened her eyes, and seeing a handsome young man, was in great surprise, yet showed no sign of fear.

The prince availed himself of this favourable moment, bowed his head to the ground, and, rising, said, 'Beautiful princess, by the most extraordinary and wonderful adventure, you see at your feet a

suppliant prince, son of the Emperor of Persia; pray afford him your assistance and protection.'

The personage to whom Prince Feroze-shah so happily addressed himself was the Princess of Bengal, eldest daughter of the rajah of that kingdom, who had built this palace at a small distance from his capital, for the sake of the country air. She thus replied:

WITH THE PRINCESS.

'Prince, you are not in a barbarous country—take courage; hospitality, humanity, and politeness are to be met with in the kingdom of Bengal, as well as in that of Persia. I grant you the protection you ask—you may depend on what I say.'

The Prince of Persia would have thanked the princess, but she would not give him leave to speak. 'Notwithstanding I desire,'

said she, 'to know by what miracle you have come hither from the capital of Persia in so short a time, and by what enchantment you have evaded the vigilance of my guards, yet as you must want some refreshment, I will postpone my curiosity, and give orders to my attendants to show you an apartment, that you may rest yourself after your fatigue, and be better able to answer my inquiries.' The princess's attendants were much surprised to see the prince in the princess's chamber, but they at once prepared to obey her commands. They each took a wax candle, of which there were great numbers lighted up in the room; and after the prince had respectfully taken leave, went before and conducted him into a handsome hall; where, while some were preparing the bed, others went into the kitchen and prepared a supper; and when he had eaten as much as he chose, they removed the trays, and left him to taste the sweets of repose.

The next day the princess prepared to give the prince another interview, and, in expectation of seeing him, she took more pains in dressing and adjusting herself at the glass than she had ever done before. She tired her women's patience, and made them do and undo the same thing several times. She adorned her head, neck, arms, and waist with the finest and largest diamonds she possessed. The habit she put on was one of the richest stuffs of the Indies, of a most beautiful colour, and made only for kings, princes, and princesses. After she had consulted her glass, and asked her women, one after another, if anything was wanting to her attire, she sent to tell the Prince of Persia that she would make him a visit.

The Prince of Persia, who by the night's rest had recovered from the fatigue he had undergone the day before, had just dressed himself when he received notice of the intention of the princess, and expressed himself to be fully sensible of the honour conferred on him. As soon as the princess understood that the Prince of Persia waited for her, she immediately went to pay him a visit. After mutual compliments, the prince related to her the wonders of the magic horse, of his journey through the air, and of the means by which he had found an entrance into her chamber; and then

having thanked her for her kind reception, expressed a wish to return and relieve the anxiety of the sultan his father. When the prince had finished, the princess replied, 'I cannot approve, prince, of your going so soon; grant me at least the favour I ask of a little longer acquaintance; and since I have had the happiness to have you alight in the kingdom of Bengal, I desire you will stay long enough to enable you to give a better account of what you may see here at the court of Persia.' The Prince of Persia could not well refuse the princess this favour, after the kindness she had shown him, and therefore politely complied with her request; and the princess's thoughts were directed to render his stay agreeable by all the amusements she could devise.

Nothing went forward for several days but concerts of music, accompanied with magnificent feasts and collations in the gardens, or hunting parties in the vicinity of the palace, which abounded with all sorts of game, stags, hinds, fallow deer, and other beasts peculiar to the kingdom of Bengal, which the princess could pursue without danger. After the chase, the prince and princess met in some beautiful spot, where a carpet was spread and cushions laid for their accommodation. There resting themselves, they conversed on various subjects.

Two whole months the Prince of Persia abandoned himself entirely to the will of the Princess of Bengal, yielding to all the amusements she contrived for him, for she neglected nothing to divert him, as if she thought he had nothing else to do but to pass his whole life with her in this manner. But he now declared seriously he could not stay longer, and begged of her to give him leave to return to his father.

'And, princess,' observed the Prince of Persia, 'that you may not doubt the truth of my affection, I would presume, were I not afraid you would be offended at my request, to ask the favour of taking you along with me.'

The princess returned no answer to this address of the Prince of Persia; but her silence, and eyes cast down, were sufficient to inform him that she had no reluctance to accompany him into Persia. The only difficulty she felt was, that the prince knew not

well enough how to govern the horse, and she was apprehensive of being involved with him in the same difficulty as when he first made the experiment. But the prince soon removed her fear, by assuring her that she might trust herself with him, for that after the experience he had acquired, he defied the Hindu himself to manage him better. She thought, therefore, only of concerting measures to get off with him so secretly that nobody belonging to the palace should have the least suspicion of their design.

The next morning, a little before daybreak, when all the attendants were asleep, they went upon the terrace of the palace. The prince turned the horse towards Persia, and placed him where the princess could easily get up behind him, which she had no sooner done, and was well settled, with her arms about his waist, for her better security, than he turned the peg, when the horse mounted into the air, and making his usual haste, under the guidance of the prince, in two hours' time the prince discovered the capital of Persia.

The prince would not alight in the palace of his father, but directed his course towards a kiosk at a little distance from the capital. He led the princess into a handsome apartment, where he told her, that to do her all the honour that was due to her, he would go and inform his father of their arrival, and return to her immediately. He ordered the attendants of the palace, whom he summoned, to provide the princess with whatever she had occasion for.

After the prince had taken his leave of the princess, he ordered a horse to be brought, which he mounted, and set out for palace. As he passed through the streets he was received with acclamations by the people, who were overjoyed to see him again. The emperor his father was holding his divan when he appeared before him in the midst of his council. He received him with tears of joy and tenderness, and asked him what was become of the Hindu's horse.

This question gave the prince an opportunity of describing the embarrassment and danger he was in when the horse ascended into the air, and how he had arrived at last at the Princess of Bengal's palace, the kind reception he had met with there, and that the mo-

GOING TO PERSIA.

tive which had induced him to stay so long with her was the mutual affection they had entertained for each other; also, that after promising to marry her, he had persuaded her to accompany him into

Persia. 'But, sire,' added the prince, 'I felt assured that you would not refuse your consent, and have brought her with me on the enchanted horse to your summer-palace, and have left her there, till I could return and assure her that my promise was not in vain.'

After these words, the prince prostrated himself before the emperor to obtain his consent, when his father raised him up, embraced him a second time, and said to him, 'Son, I not only consent to your marriage with the Princess of Bengal, but will go myself and bring her to my palace, and celebrate your nuptials this day.'

The emperor now ordered that the Hindu should be fetched out of prison and brought before him. When the Hindu was admitted to his presence, he said to him, 'I secured thy person that thy life might answer for that of the prince my son. Thanks be to God, he is returned again; go, take your horse, and never let me see your face more.'

As the Hindu had learned of those who brought him out of prison that Prince Feroze-shah was returned with a princess, and was also informed of the place where he had alighted and left her, and that the emperor was making preparations to go and bring her to his palace, as soon as he got out of the presence he bethought himself of being revenged upon the emperor and the prince. He mounted his horse, and, without losing any time, went directly to the palace, and, addressing himself to the captain of the guard, told him he came from the Prince of Persia for the Princess of Bengal, to conduct her behind him through the air to the emperor, who waited in the great square of his palace to gratify the whole court and city of Shiraz with that wonderful sight.

The captain of the guard, who knew the Hindu, and that the emperor had imprisoned him, gave the more credit to what he said because he saw that he was at liberty. He presented him to the Princess of Bengal, who no sooner understood that he came from the Prince of Persia, than she consented to what the prince, as she thought, had desired of her.

The Hindu, overjoyed at his success and the ease with which

he had accomplished his villany, mounted his horse, took the princess behind him, with the assistance of the captain of the guard, turned the peg, and instantly the horse mounted into the air.

At the same time the Emperor of Persia, attended by his court, was on the road to the palace where the Princess of Bengal had been left, and the Prince of Persia was advanced before, to prepare the princess to receive his father; when the Hindu, to brave them both, and revenge himself for the ill-treatment he had received, appeared over their heads with his prize.

When the Emperor of Persia saw the Hindu, he stopped. His surprise and affliction were the more sensible, because it was not in his power to punish so high an affront. He loaded him with a thousand imprecations, as did also all the courtiers who were witnesses of so signal a piece of insolence and unparalleled artifice and treachery.

The Hindu, little moved with their imprecations, which just reached his ears, continued his way, while the emperor, extremely mortified at so great an insult, but more so that he could not punish the author, returned to his palace in rage and vexation.

But what was Prince Feroze-shah's grief at beholding the Hindu hurrying away with the Princess of Bengal, whom he loved so passionately! He returned to the summer-palace, where he had last seen the princess, melancholy and broken-hearted.

When he arrived, the captain of the guard, who had learnt his fatal credulity in believing the artful Hindu, threw himself at his feet with tears in his eyes, accused himself of the crime which unintentionally he had committed, and condemned himself to die by his hand. 'Rise,' said the prince to him; 'I do not impute the loss of my princess to thee, but to my own want of precaution. But not to lose time, fetch me a dervise's habit, and take care you do not give the least hint that it is for me.'

Not far from this place stood a convent of dervises, the superior of which was the captain of the guard's particular friend. From him he readily obtained a complete dervise's habit, and carried it to Prince Feroze-shah. The prince immediately pulled

off his own dress, put it on, and being so disguised, and provided with a box of jewels which he had brought as a present to the princess, left the palace, uncertain which way to go, but resolved not to return till he had found out his princess, and brought her back again, or perished in the attempt.

In the meanwhile, the Hindu, mounted on his enchanted

IN THE WOOD.

horse, with the princess behind him, arrived early next morning at the capital of the kingdom of Cashmere. He did not enter the city, but alighted in a wood, and left the princess on a grassy spot, close to a rivulet of fresh water, while he went to seek for food. On his return, and after he and the princess had partaken of refreshment, he began to maltreat the princess because she refused

to become his wife. As the princess cried out for help, the Sultan of Cashmere and his court passed through the wood on their return from hunting, and hearing a woman's voice calling for help, went to her rescue.

The sultan, addressing himself to the Hindu, demanded who he was, and wherefore he ill-treated the lady. The Hindu, with great impudence, replied that she was his wife, and what had anyone to do with his quarrel with her.

The princess, who neither knew the rank nor the quality of the person who came so seasonably to her relief, exclaimed, 'My lord, whoever you are whom Heaven has sent to my assistance, have compassion on me. I am a princess. This Hindu is a wicked magician, who has forced me away from the Prince of Persia, to whom I was going to be married, and has brought me hither on the enchanted horse you behold there.

The Princess of Bengal had no occasion to say more. Her beauty, majestic air, and tears, declared that she spoke the truth. Justly enraged at the insolence of the Hindu, the sultan ordered his guards to surround him and strike off his head, which sentence was immediately executed.

The sultan then conducted the princess to his palace, where he lodged her in a most magnificent apartment, next his own, and commanded a great number of women slaves to attend her.

The Princess of Bengal's joy was inexpressible at finding herself delivered from the Hindu, of whom she could not think without horror. She flattered herself that the Sultan of Cashmere would complete his generosity by sending her back to the Prince of Persia when she should have told him her story, and asked that favour of him; but she was much deceived in these hopes; for her deliverer had resolved to marry her himself the next day, and for that end had issued a proclamation, commanding the general rejoicing of the inhabitants of the capital. At the break of day the drums were beaten, the trumpets sounded, and sounds of joy echoed throughout the whole palace.

The Princess of Bengal was awakened by these tumultuous concerts, but attributed them to a very different cause from the true

one. When the Sultan of Cashmere came to wait upon her, after he had inquired after her health, he acquainted her that all those rejoicings were to render her nupitals the more solemn, and at the same time desired her assent to the union. This declaration put her into such a state of agitation that she fainted away.

The women slaves who were present ran to her assistance, though it was a long time before they succeeded in bringing her to herself. But when she recovered, rather than break the promise she had made to Prince Feroze-shah, by consenting to marry the Sultan of Cashmere, who had proclaimed their nuptials before he had asked her consent, she resolved to feign madness. She began to utter the most extravagant expressions before the sultan, and even rose off her seat as if to attack him, insomuch that he was greatly alarmed and afflicted that he had made such a proposal so unseasonably.

When he found that her frenzy rather increased than abated, he left her with her women, charging them never to leave her alone, but to take great care of her. He sent often that day to inquire how she did, but received no other answer than that she was rather worse than better.

The Princess of Bengal continued to talk wildly, and showed other marks of a disordered mind next day and the following, so that the sultan was induced to send for all the physicians belonging to his court, to consult them upon her disease, and to ask if they could cure her.

Various physicians arrived from all parts, and tried their skill; but none could boast of success.

During this interval, Feroze-shah, disguised in the habit of a dervise, travelled through many provinces and towns, involved in grief, and making diligent inquiry after his lost princess at every place he came to. At last, passing through a city of Hindustan, he heard the people talk much of a Princess of Bengal, who had become mad on the day of the intended celebration of her nuptials with the Sultan of Cashmere. At the name of the Princess of Bengal, and supposing that there could exist no other Princess of Bengal than her upon whose account he had undertaken his travels,

he hastened towards the kingdom of Cashmere, and, upon his arrival at the capital, took up his lodging at a khan, where, the same day, he was informed of the story of the princess and the fate of the Hindu magician. The prince was convinced that he had at last found the beloved object he had sought so long.

Being informed of all these particulars, he provided himself with a physician's habit, and his beard having grown long during his travels, he passed the more easily for the character he assumed. He went boldly to the palace, and announced his wish to be allowed to undertake the cure of the princess to the chief of the officers.

Some time had elapsed since any physician had offered himself; and the Sultan of Cashmere with great grief had begun to lose all hope of ever seeing the princess restored to health, though he still wished to marry her. He at once ordered the officer to introduce the physician he had announced. The Prince of Persia being admitted to an audience, the sultan told him the Princess of Bengal could not bear the sight of a physician without falling into most violent transports, which increased her malady; and conducted him into a closet, from whence, through a lattice, he might see her without being observed. There Feroze-shah beheld his lovely princess sitting melancholily, with tears in her eyes, and singing an air in which she deplored her unhappy fate, which had deprived her, perhaps for ever, of the object she loved so tenderly; and the sight made him more resolute in his hope of effecting her cure. On his leaving the closet, he told the sultan that he had discovered the nature of the princess's complaint, and that she was not incurable; but added withal that he must speak with her in private and alone, as, notwithstanding her violent agitation at the sight of physicians, he hoped she would hear and receive him favourably.

The sultan ordered the princess's chamber door to be opened, and Feroze-shah went in. As soon as the princess saw him (taking him by his habit to be a physician), she resorted to her old practice of meeting her physicians with threats and indications of attacking them. He made directly towards her, and when he was nigh enough for her to hear him, and no one else, said to her, in a low

voice, 'Princess, I am not a physician, but the Prince of Persia, and am come to procure you your liberty.'

The princess, who knew the sound of the voice, and recognised his face, notwithstanding he had let his beard grow so long, grew calm at once, and felt a secret joy in seeing so unexpectedly the prince she loved. The princess informed him of all that had happened, and that she had feigned to be mad that she might so preserve herself for a prince to whom she had given her heart and faith, and not marry the sultan, whom she neither loved nor could ever love.

The Prince of Persia then asked her if she knew what became of the horse, after the death of the Hindu magician. To which she answered that she knew not what orders the sultan had given; but supposed, after the account she had given him of it, he would take care of it as a curiosity. As Ferose-shah never doubted but that the sultan had the horse, he communicated to the princess his design of making use of it to convey them both into Persia; and after they had consulted together on the measures they should take, they agreed that the princess should next day receive the sultan. The Sultan of Cashmere was overjoyed when the Prince of Persia stated to him what effect his first visit had had toward the cure of the princess. On the following day, when the princess received him in such a manner as persuaded him her cure was far advanced, he regarded the prince as the greatest physician in the world, and exhorted the princess carefully to follow the directions of so skilful a physician, and then retired. The Prince of Persia, who attended the Sultan of Cashmere on his visit to the princess, inquired of him how the Princess of Bengal came into the dominions of Cashmere thus alone, since her own country was far distant.

The sultan at once informed him of what the princess had related, when he had delivered her from the Hindu magician; adding, that he had ordered the enchanted horse to be kept safe in his treasury as a great curiosity, though he knew not the use of it.

'Sire,' replied the pretended physician, 'the information which your majesty has given your devoted slave affords me a means of curing the princess. As she was brought hither on this horse,

and the horse is enchanted, she hath contracted something of the enchantment, which can be dissipated only by a certain incense which I am acquainted with. If your majesty would entertain yourself, your court, and the people of your capital, with the most surprising sight that ever was beheld, let the horse be brought to-morrow into the great square before the palace, and leave the rest to me. I promise to show you, and all that assembly, in a few moments'

SEEING THE PRINCESS.

time, the Princess of Bengal completely restored in body and mind. But the better to effect what I propose, it will be requisite that the princess should be dressed as magnificently as possible, and adorned with the most valuable jewels in your treasury.'

The sultan would have undertaken much more difficult things to have secured his marriage with the princess, which he expected soon to accomplish.

The next day the enchanted horse was, by his order, taken out of

the treasury, and placed early in the great square before the palace. A report was spread through the town that there was something extraordinary to be seen, and crowds of people flocked thither from all parts, insomuch that the sultan's guards were placed to prevent disorder, and to keep space enough round the horse.

The Sultan of Cashmere, surrounded by all his nobles and ministers of state, was placed in a gallery erected on purpose. The Princess of Bengal, attended by a number of ladies whom the sultan had assigned her, went up to the enchanted horse, and the women helped her to mount. When she was fixed in the saddle, and had the bridle in her hand, the pretended physician placed round the horse at a proper distance many vessels full of lighted charcoal, which he had ordered to be brought, and going round them with a solemn pace, cast in handfuls of incense, then with downcast eyes, and his hands upon his breast, he ran three times about the horse, making as if he pronounced some mystical words. The moment the pots sent forth a dark cloud of smoke—accompanied with a pleasant smell, which so surrounded the princess that neither she nor the horse could be discerned—watching his opportunity, the prince jumped nimbly up behind her, and reaching his hand to the peg, turned it; and just as the horse rose with them into the air, he pronounced these words, which the sultan heard distinctly, 'Sultan of Cashmere, when you would marry princesses who implore your protection, learn first to obtain their consent.'

Thus the prince delivered the Princess of Bengal, and carried her the same day to the capital of Persia, where he alighted in the square of the palace, before the emperor his father's apartment, who deferred the solemnisation of the marriage no longer than till he could make the preparations necessary to render the ceremony pompous and magnificent, and evince the interest he took in it.

After the days appointed for the rejoicings were over, the Emperor of Persia's first care was to name and appoint an ambassador to go to the Rajah of Bengal with an account of what had passed, and to demand his approbation and ratification of the alliance contracted by this marriage; which the Rajah of Bengal took as an honour, and granted with great pleasure and satisfaction.

ALADDIN AND HIS WONDERFUL LAMP.

THE STORY OF ALADDIN; OR, THE WONDERFUL LAMP.

There once lived, in one of the large and rich cities of China, a tailor, named Mustapha. He was very poor. He could hardly, by his daily labour, maintain himself and his family, which consisted only of his wife and a son.

His son, who was called Aladdin, was a very careless and idle fellow. He was disobedient to his father and mother, and would go out early in the morning and stay out all day, playing in the streets and public places with idle children of his own age.

When he was old enough to learn a trade, his father took him into his own shop, and taught him how to use his needle; but all his father's endeavours to keep him to his work were vain, for no sooner was his back turned than he was gone for that day. Mustapha chastised him; but Aladdin was incorrigible, and his father, to his great grief, was forced to abandon him to his idleness, and was so much troubled about him that he fell sick and died in a few months.

Aladdin, who was now no longer restrained by the fear of a father, gave himself entirely over to his idle habits, and was never out of the streets from his companions. This course he followed till he was fifteen years old, without giving his mind to any useful pursuit, or the least reflection on what would become of him. As he was one day playing, according to custom, in the street with his evil associates, a stranger passing by stood to observe him.

This stranger was a sorcerer, known as the African magician, as he had been but two days arrived from Africa, his native country.

The African magician, observing in Aladdin's countenance something which assured him that he was a fit boy for his purpose, inquired his name and history of some of his companions; and when

he had learnt all he desired to know, went up to him, and, taking him aside from his comrades, said, 'Child, was not your father called Mustapha the tailor?' 'Yes, sir,' answered the boy; 'but he has been dead a long time.'

At these words the African magician threw his arms about Aladdin's neck, and kissed him several times, with tears in his eyes, and said, 'I am your uncle. Your worthy father was my own brother. I knew you at first sight; you are so like him.' Then he gave Aladdin a handful of small money, saying, 'Go, my son, to your mother, give my love to her, and tell her that I will visit her to-morrow, that I may see where my good brother lived so long, and ended his days.'

Aladdin showed the African magician the house, and carried the money to his mother, who went out and bought provisions; and, considering she wanted various utensils, borrowed them of her neighbours. She spent the whole day in preparing the supper; and at night, when it was ready, said to her son, 'Perhaps the stranger knows not how to find our house; go and bring him, if you meet with him.'

Aladdin was just ready to go, when the magician knocked at the door, and came in loaded with wine and all sorts of fruits, which he brought for a dessert. After he had given what he brought into Aladdin's hands, he saluted his mother, and desired her to show him the place where his brother Mustapha used to sit on the sofa; and when she had done so, he fell down and kissed it several times, crying out, with tears in his eyes, 'My poor brother! how unhappy am I, not to have come soon enough to give you one last embrace!' Aladdin's mother desired him to sit down in the same place, but he declined.

'No,' said he, 'I shall not do that; but give me leave to sit opposite to it, that, although I see not the master of a family so dear to me, I may at least behold the place where he used to sit.'

The African magician, perceiving that the widow wept at the remembrance of her husband, changed the conversation, and turning towards her son, asked him, 'What business do you follow? Are you of any trade?'

At this question the youth hung down his head, and was not a little abashed when his mother answered, 'Aladdin is an idle fellow.

THE AFRICAN MAGICIAN.

His father, when alive, strove all he could to teach him his trade, but could not succeed; and since his death, notwithstanding all I can say to him, he does nothing but idle away his time in the streets,

as you saw him, without considering he is no longer a child; and if you do not make him ashamed of it, I despair of his ever coming to any good.

After these words Aladdin's mother burst into tears; and the magician said, 'This is not well, nephew; you must think of helping yourself, and getting your livelihood. There are many sorts of trades. Perhaps you do not like your father's, and would prefer another; I will endeavour to help you. I will take a shop for you, furnish it with all sorts of fine stuffs and linens, and then with the money you make of them you can lay in fresh goods, and live in an honourable way.

This plan just suited Aladdin, who hated work. He told the magician he had a greater inclination to that business than to any other, and that he should be much obliged to him for his kindness. 'Well, then,' said the African magician, 'I will carry you with me to-morrow, clothe you as handsomely as the best merchants in the city, and afterwards we will open a shop as I mentioned.'

The widow, after his promises of kindness to her son, no longer doubted that the magican was her husband's brother. She thanked him for his good intentions; and after having exhorted Aladdin to render himself worthy of his uncle's favour, served up supper, at which they talked of several different matters; and then the magician took his leave and retired.

He came again the next day, as he had promised, and took Aladdin with him to a merchant, who sold all sorts of clothes for different ages and ranks ready made, and a variety of fine stuffs, and bade Aladdin choose those he preferred, which he paid for.

Early the next morning, the magician called again for Aladdin, and said he would take him to spend that day in the country, and on the next he would purchase the shop. He then led him out at one of the gates of the city, to some magnificent palaces, to each of which belonged beautiful gardens, into which anybody might enter. At every building he came to, he asked Aladdin if he did not think it fine; and the youth was ready to answer, when anyone presented itself, crying out, 'Here is a finer house, uncle, than any we have yet seen.'

By this means the African magician drew Aladdin insensibly beyond the gardens, and crossed the country till they nearly reached the mountains.

At last they arrived between two mountains of moderate height, and equal size, divided by a narrow valley, which was the place where the magician intended to exeeute the design that had brought him from Africa to China. 'We will go no farther now,' said he to Aladdin; 'I will show you here some extraordinary things, which, when you have seen, you will thank me for; but while I strike a light, gather up all the loose dry sticks you can see, to kindle a fire with.'

Aladdin found so many dried sticks that he soon collected a great heap. The magician presently set them on fire; and when they were in a blaze, threw in some incense, pronouncing several magical words which Aladdin did not understand.

He had scarcely done so when the earth opened just before the magician, and discovered a stone with a brass ring fixed in it. Aladdin was so frightened that he would have run away, but the magician caught hold of him, and gave him such a box on the ear that he knocked him down. Aladdin got up trembling, and, with tears in his eyes, said to the magician, 'What have I done, uncle, to be treated in this severe manner?' 'I am your uncle,' answered the magician; 'I supply the place of your father, and you ought to make no reply. But, child,' added he, softening, 'do not be afraid; for I shall not ask anything of you, but that you obey me punctually, if you would reap the advantages which I intend you. Know, then, that under this stone there is hidden a treasure, destined to be yours, and which will make you richer than the greatest monarch in the world. No person but yourself is permitted to lift this stone, or enter the cave; so you must punctually execute what I may command, for it is a matter of great consequence both to you and me.'

Aladdin, amazed at all he saw and heard, forgot what was past, and, rising, said, 'Well, uncle, what is to be done? Command me, I am ready to obey.' 'I am overjoyed, child,' said the African magician, embracing him. 'Take hold of the ring, and

lift up that stone.' Aladdin did as the magician bade him, raised the stone with ease, and laid it on one side.

When the stone was pulled up, there appeared a staircase about three or four feet deep, leading to a door. 'Descend, my son,' said the African magician, 'those steps,' and open that door. It will lead you into a palace, divided into three great halls. In each of these you will see four large brass cisterns placed on each side, full of gold and silver; but take care you do not meddle with them. Before you enter the first hall, be sure to tuck up your robe, wrap it about you, and then pass through the second into the third without stopping. Above all things, have a care that you do not touch the walls, so much as with your clothes; for if you do, you will die instantly. At the end of the third hall, you will find a door which opens into a garden, planted with fine trees loaded with fruit. Walk directly across the garden to a terrace, where you will see a niche before you, and in that niche a lighted lamp. Take the lamp down, and put it out. When you have thrown away the wick and poured out the liquor, put it in your waistband and bring it to me.

After these words the magician drew a ring off his finger, and put it on one of Aladdin's, saying, 'It is a talisman against all evil, so long as you obey me. Go, therefore, boldly, and we shall both be rich all our lives.'

Aladdin descended the steps, and, opening the door, found the three halls just as the African magician had described. He went through them with all the precaution the fear of death could inspire, crossed the garden without stopping, took down the lamp from the niche, threw out the wick and the liquor, and, as the magician had desired, put it in his waistband. But as he came down from the terrace, he stopped in the garden to observe the trees, which were loaded with extraordinary fruit, of different colours on each tree. The white were pearls; the clear and transparent, diamonds; the deep red, rubies; the paler, ballas rubies; the green, emeralds; the blue, turquoises; the purple, amethysts; and the yellow, sapphires. Aladdin resolved to gather some of every sort. Having filled the two new purses his uncle had bought for him with his

SECURING THE LAMP.

clothes, he wrapped some up in the skirts of his vest, and crammed his bosom as full as it could hold.

Aladdin, having thus loaded himself with riches of which he knew not the value, returned through the halls with the utmost precaution, and soon arrived at the mouth of the cave, where the African magician awaited him with the utmost impatience. As soon as Aladdin saw him, he cried out, 'Pray, uncle, lend me your hand, to help me out.' 'Give me the lamp first,' replied the magician; 'it will be troublesome to you.' 'Indeed, uncle,' answered Aladdin, 'I cannot now, but I will as soon as I am up.' The African magician, provoked at this obstinate refusal, flew into a passion, threw a little of his incense into the fire, and pronounced two magical words, when the stone which had closed the mouth of the staircase moved into its place, with the earth over it in the same manner as it lay at the arrival of the magician and Aladdin.

Aladdin being suddenly enveloped in darkness, cried, and called out to his uncle to tell him he was ready to give him the lamp; but in vain, since his cries could not be heard. In this great emergency he said, 'There is no strength or power but in the great and high God;' and in joining his hands to pray he rubbed the ring which the magician had put on his finger. Immediately a genie of frightful aspect appeared, and said, 'What wouldst thou have? I am ready to obey thee. I serve him who possesses the ring on thy finger; I and the other slaves of that ring.'

At another time Aladdin would have been frightened at the sight of so extraordinary a figure, but the danger he was in made him answer without hesitation, 'Whoever thou art, deliver me from this place.'

He had no sooner spoken these words than he found himself on the very spot where the magician had last left him, and no sign of cave or opening, nor disturbance of the earth. Returning God thanks to find himself once more in the world, he made the best of his way home. When he got within his mother's door, the joy to see her and his weakness for want of sustenance made him so faint that he remained for a long time as dead. As soon as he recovered he related to his mother all that had happened to him, and they

were both very vehement in their complaints of the cruel magician. Aladdin slept very soundly till late the next morning, when the first thing he said to his mother was that he wanted something to eat.

'Alas! child,' said she, 'I have not a bit of bread to give you: you ate up all the provisions I had in the house yesterday; but I have a little cotton, which I have spun; I will go and sell it, and buy bread and something for our dinner.'

'Mother,' replied Aladdin, 'keep your cotton for another time, and give me the lamp I brought home with me yesterday; I will go and sell it, and the money I shall get for it will serve both for breakfast and dinner, and perhaps supper too.'

Aladdin's mother took the lamp, and said to her son, 'Here it is, but it is very dirty; if it was a little cleaner I believe it would bring something more.' She took some fine sand and water to clean it; but had no sooner begun to rub it than in an instant a hideous genie of gigantic size appeared before her, and said to her in a voice of thunder, 'What wouldst thou have? I am ready to obey thee as thy slave, I and the other slaves of the lamp.'

Aladdin's mother, terrified at the sight of the genie, fainted; when Aladdin, who had seen such a phantom in the cavern, snatched the lamp out of his mother's hand, and said to the genie boldly, 'I am hungry; bring me something to eat.' The genie disappeared immediately, and in an instant returned with a large silver tray, holding twelve covered dishes of the same metal, which contained the most delicious viands; six large white bread-cakes on two plates, two flagons of wine, and two silver cups. All these he placed upon a carpet, and disappeared; this was done before Aladdin's mother recovered from her swoon.

Aladdin had fetched some water, and sprinkled it in her face, and it was not long before she came to herself. 'Mother,' said Aladdin, 'be not afraid; get up and eat; here is what will put you in heart, and at the same time satisfy my extreme hunger.'

Accordingly, both mother and son sat down, and ate with the better relish as the table was so well furnished. But all the time Aladdin's mother could not forbear looking at and admiring the

tray and dishes, though she could not judge whether they were silver or any other metal, and the novelty more than the value attracted her attention.

When Aladdin's mother had taken away and set by what was left, she went and sat down by her son on the sofa, saying, 'I expect now that you should satisfy my impatience, and tell me

USE OF THE LAMP.

exactly what passed between the genie and you while I was in a swoon;' which he readily complied with.

She was in as great amazement at what her son told her as at the appearance of the genie; and said to him, 'But, son, what have we to do with genies? I never heard that any of my acquaintance had ever seen one. How came that vile genie to address himself to me, and not to you, to whom he had appeared before in the cave?' 'Mother,' answered Aladdin, 'the genie you

saw is not the one who appeared to me. If you remember, he that I first saw called himself the slave of the ring on my finger; and this you saw called himself the slave of the lamp you had in your hand.

'What!' cried the mother, 'was your lamp, then, the occasion of that cursed genie's addressing himself rather to me than to you? Ah! my son, take it out of my sight, and put it where you please. I had rather you would sell it than run the hazard of being frightened to death again by touching it.

'With your leave, mother,' replied Aladdin, 'I shall now take care how I sell a lamp which may be so serviceable both to you and me. That false and wicked magician would not have undertaken so long a journey to secure this wonderful lamp if he had not known its value to exceed that of gold and silver. And since we have honestly come by it, let us make a profitable use of it, without making any great show, and exciting the envy and jealousy of our neighbours. However, since the genies frighten you so much, I will take it out of your sight, and put it where I may find it when I want it. The ring I cannot resolve to part with; for without that you had never seen me again; and though I am alive now, perhaps, if it was gone, I might not be so some moments hence; therefore, I hope you will give me leave to keep it, and to wear it always on my finger.'

Aladdin's mother replied that he might do what he pleased; for her part she would have nothing to do with genies, and never say anything more about them.

By the next night they had eaten all the provisions the genie had brought; and the next day Aladdin, who could not bear the thoughts of hunger, putting one of the silver dishes under his vest, went out early to sell it, and addressing himself to a Jew whom he met in the streets, took him aside, and pulling out the plate, asked him if he would buy it. The cunning Jew took the dish, examined it, and as soon as he found that it was good silver, asked Aladdin at how much he valued it. Aladdin, who had never been used to such traffic, told him he would trust to his judgment and honour. The Jew was somewhat confounded at this plain dealing; and

doubting whether Aladdin understood the material or the full value of what he offered to sell, took a piece of gold out of his purse and gave it him, though it was but the sixtieth part of the worth of the plate. Aladdin, taking the money very eagerly, retired with so much haste that the Jew, not content with the exorbitancy of his profit, was vexed he had not penetrated into his ignorance, and was going to run after him, to endeavor to get some change out of the piece of gold; but he ran so fast, and had got so far, that it would have been impossible for him to overtake him.

Before Aladdin went home he called at a baker's, bought some cakes of bread, changed his money, and on his return gave the rest to his mother, who went and purchased provisions enough to last them some time. After this manner they lived, till Aladdin had sold the twelve dishes singly, as necessity pressed, to the Jew, for the same money; who, after the first time, durst not offer him less for fear of losing so good a bargain. When he had sold the last dish he had recourse to the tray, which weighed ten times as much as the dishes, and after the Jew had examined its weight, he laid down ten pieces of gold, with which Aladdin was very well satisfied.

When all the money was spent, Aladdin had recourse again to the lamp. He took it in his hand, looked for the part where his mother had rubbed it with the sand, rubbed it also, when the genie immediately appeared, and said, 'What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I and the other slaves of the lamp. 'I am hungry,' said Aladdin; bring me something to eat.' The genie disappeared, and presently returned with a tray, the same number of covered dishes as before, set them down, and vanished.

As soon as Aladdin found that their provisions were again expended, he took one of the dishes, and went to look for his Jew chapman; but passing by a goldsmith's shop, the goldsmith perceiving him, called to him, and said, 'My lad, I imagine that you have something to sell to the Jew, whom I often see you visit; but perhaps you do not know that he is the greatest rogue even among the Jews. I will give you the full worth of what you have to sell,

or I will direct you to other merchants who will not cheat you.'

This offer induced Aladdin to pull his plate from under his vest and show it to the goldsmith, who took a pair of scales, weighed the dish, and assured him that his plate would fetch by weight

WATCHING THE PRINCESS.

sixty pieces of gold, which he offered to pay down immediately.

Aladdin thanked him for his fair dealing, and never after went to any other person.

Though Aladdin and his mother had an inexhaustible treasure in their lamp, and might have had whatever they wished for, yet

they lived with the same frugality as before, and it may easily be supposed that the money for which Aladdin had sold the dishes and tray was sufficient to maintain them some time.

During this interval, Aladdin frequented the shops of the principal merchants, where they sold cloth of gold and silver, linens, silk stuffs, and jewelry, and oftentimes joining in their coversation, acquired a knowledge of the world and a desire to improve himself. By his acquaintance among the jewellers, he came to know that the fruits which he had gathered when he took the lamp were, instead of coloured glass, stones of inestimable value; but he had the prudence not to mention this to anyone, not even to his mother.

One day as Aladdin was walking about the town, he heard an order proclaimed, commanding the people to shut up their shops and houses, and keep within doors, while the Princess Buddir al Buddoor, the sultan's daughter, went to the bath and returned.

This proclamation inspired Aladdin with an eager desire to see the princess's face, which he determined to gratify, by placing himself behind the door of the bath, so that he could not fail to see her face.

Aladdin had not long concealed himself before the princess came. She was attended by a great crowd of ladies, slaves and mutes, who walked on each side and behind her. When she came within three or four paces of the door of the bath, she took off her veil, and gave Aladdin an opportunity of a full view of her face.

The princess was a noted beauty; her eyes were large, lively, and sparkling; her smile bewitching; her nose faultless; her mouth small; her lips vermilion. It is not therefore surprising that Aladdin, who had never before seen such a blaze of charms, was dazzled and enchanted.

After the princess had passed by, and entered the bath, Aladdin quitted his hiding-place and went home. His mother perceived him to be more thoughtful and melancholy than usual; and asked what had happened to make him so, or if he was ill. He then told his mother all his adventure, and concluded by declaring, 'I love the princess more than I can express, and am resolved that I will ask her in marriage of the sultan.'

Aladdin's mother listened with surprise to what her son told her; but when he talked of asking the princess in marriage, she laughed aloud. 'Alas! child,' said she, 'what are you thinking of? You must be mad to talk thus.'

'I assure you, mother,' replied Aladdin, 'that I am not mad, but in my right senses. I foresaw that you would reproach me with folly and extravagance; but I must tell you once more, that I am resolved to demand the princess of the sultan in marriage; nor do I despair of success. I have the slaves of the Lamp and of the Ring to help me, and you know how powerful their aid is. And I have another secret to tell you; those pieces of glass, which I got from the trees in the garden of the subterranean palace, are jewels of inestimable value, and fit for the greatest monarchs. All the precious stones the jewellers have in Bagdad are not to be compared to mine for size or beauty; and I am sure that the offer of them will secure the favour of the sultan. You have a large porcelain dish fit to hold them; fetch it, and let us see how they will look, when we have arranged them according to their different colours.'

Aladdin's mother brought the china dish, when he took the jewels out of the two purses in which he had kept them, and placed them in order according to his fancy. But the brightness and lustre they emitted in the daytime, and the variety of the colours, so dazzled the eyes both of mother and son, that they were astonished beyond measure. Aladdin rose before daybreak, awakened his mother, pressing her to go to the sultan's palace, and to get admittance, if possible, before the grand vizier, the other viziers, and the great officers of state went in to take their seats in the divan, where the sultan always attended in person.

Aladdin's mother took the china dish, in which they had put the jewels the day before, wrapped it in two fine napkins, and set forward for the sultan's palace. When she came to the gates, the grand vizier, the other viziers, and most distinguished lords of the court were just gone in; but notwithstanding the crowd of people was great, she got into the divan, a spacious hall, the entrance into which was very magnificent. She placed herself just before the sultan, grand vizier, and the great lords, who sat in council on his

right and left hand. Several causes were called, according to their order, pleaded and adjudged, until the time the divan generally broke up, when the sultan, rising, returned to his apartment, attended by the grand vizier; the other viziers and ministers of state then retired, as also did all those whose business had called them thither.

Aladdin's mother, seeing the sultan retire, and all the people depart, judged rightly that he would not sit again that day, and resolved to go home.

The next morning she repaired to the sultan's palace with the present, as early as the day before; but when she came there, she found the gates of the divan shut. She went six times afterwards on the days appointed, placed herself always directly before the sultan, but with as little success as the first morning.

On the sixth day, however, after the divan was broken up, when the sultan returned to his own apartment, he said to his grand vizier, 'I have for some time observed a certain woman, who attends constantly every day that I give audience, with something wrapped up in a napkin; she always stands up from the beginning to the breaking up of the audience, and affects to place herself just before me. If this woman comes to our next audience, do not fail to call her, that I may hear what she has to say.'

On the next audience day, when Aladdin's mother went to the divan, and placed herself in front of the sultan as usual, the grand vizier immediately called the chief of the mace-bearers, and, pointing to her, bade him bring her before the sultan. The old woman at once followed the mace-bearer, and when she reached the sultan, bowed her head down to the carpet which covered the platform of the throne, and remained in that posture till he bade her rise, which she had no sooner done than he said to her, 'Good woman, I have observed you to stand many days, from the beginning to the rising of the divan; what business brings you here?'

After these words, Aladdin's mother prostrated herself a second time, and, when she arose, said, 'Monarch of monarchs, I beg of you to pardon the boldness of my petition, and to assure me of your pardon and forgiveness.' 'Well,' replied the sultan, 'I will

ALI BABA AND THE FORTY THIEVES

forgive you, be it what it may, and no hurt shall come to you. Speak boldly.'

When Aladdin's mother had taken all these precautions for fear of the sultan's anger, she told him faithfully the errand on which her son had sent her, and the event which led to his making so bold a request in spite of all her remonstrances.

A PRESENT TO THE SULTAN.

The sultan hearkened to this discourse without showing the least anger; but, before he gave her any answer, asked her what she had brought tied up in the napkin. She took the china dish, which she had set down at the foot of the throne, untied it, and presented it to the sultan.

The sultan's amazement and surprise were inexpressible when he saw so many large, beautiful, and valuable jewels collected in the

dish. He remained for some time lost in admiration. At last, when he had recovered himself, he received the present from Aladdin's mother's hand, saying, 'How rich! how beautiful!' After he had admired and handled all the jewels one after another, he turned to his grand vizier, and, showing him the dish, said, 'Behold! admire! wonder! and confess that your eyes never beheld jewels so rich and beautiful before!' The vizier was charmed. 'Well,' continued the sultan, 'what sayest thou to such a present? Is it not worthy of the princess my daughter? And ought I not to bestow her on one who values her at so great a price?' 'I cannot but own,' replied the grand vizier, 'that the present is worthy of the princess; but I beg of your majesty to grant me three months before you come to a final resolution. I hope before that time my son, whom you have regarded with your favour, will be able to make a nobler present than this Aladdin, who is an entire stranger to your majesty.'

The sultan granted his request, and he said to the old woman, 'Good woman, go home, and tell your son that I agree to the proposal you have made me; but I cannot marry the princess my daughter for three months. At the expiration of that time come again.'

Aladdin's mother returned home much more gratified than she had expected, and told her son with much joy the condescending answer she had received from the sultan's own mouth; and that she was to come to the divan again that day three months.

On the very day that the three months contained in the sultan's promise expired, the mother of Aladdin again went to the palace, and stood in the same place in the divan. The sultan knew her again, and directed his vizier to have her brought before him.

After having prostrated herself, she made answer, in reply to the sultan: 'Sire, I come at the end of three months to ask of you the fulfilment of the promise you made to my son.' The sultan little thought the request of Aladdin's mother was made to him in earnest, or that he would hear any more of the matter. He therefore took counsel with his vizier, who suggested that the sultan should attach such conditions to the marriage that no one in the

humble condition of Aladdin could possibly fulfil. In accordance with this suggestion of the vizier, the sultan replied to the mother of Aladdin: 'Good woman, it is true sultans ought to abide by their word, and I am ready to keep mine, by making your son happy in marriage with the princess my daughter. But as I cannot marry her without some further proof of your son being able to support her in royal state, you may tell him I will fulfil my promise as soon as he shall send me forty trays of massy gold, full of the same sort of jewels you have already made me a present of, and carried by the like number of black slaves, who shall be led by as many young and handsome white slaves, all dressed magnificently.

Aladdin's mother prostrated herself a second time before the sultan's throne, and retired. When she came home, she told Aladdin all the circumstances of her interview with the sultan, and the conditions on which he consented to the marriage. 'The sultan expects your answer immediately,' said she; and then added, laughing, 'I believe he may wait long enough!'

'Not so long, mother, as you imagine,' replied Aladdin. 'This demand is a mere trifle, and will prove no bar to my marriage with the princess. I will prepare at once to satisfy his request.'

Aladdin retired to his own apartment and summoned the genie of the lamp, and required him to immediately prepare and present the gift, before the sultan closed his morning audience, according to the terms in which it had been prescribed. The genie professed his obedience to the owner of the lamp, and disappeared. Within a very short time, a train of forty black slaves, led by the same number of white slaves, appeared opposite the house in which Aladdin lived. Each black slave carried on his head a basin of massy gold, full of pearls, diamonds, rubies, and emeralds. Aladdin then addressed his mother: 'Madam, pray lose no time; before the sultan and the divan rise, I would have you return to the palace with this present as the dowry demanded for the princess, that he may judge by my diligence and exactness of the ardent and sincere desire I have to procure myself the honour of this alliance.'

As soon as this magnificent procession, with Aladdin's mother at its head, had begun to march from Aladdin's house, the whole city was filled with the crowds of people desirous to see so grand a sight. The graceful bearing, elegant form, and wonderful likeness of each slave; their grave walk at an equal distance from each other, the lustre of their jewelled girdles, and the brilliancy of the aigrettes of precious stones in their turbans, excited the greatest admirations in the spectators. As they had to pass through several streets to the palace, the whole length of the way was lined with files of spectators.

As the sultan, who had been informed of their approach, had given orders for them to be admitted, they met with no obstacle, but went into the divan in regular order, one part turning to the right, and the other to the left. After they were all entered, and had formed a semicircle before the sultan's throne, the black slaves laid the golden trays on the carpet, prostrated themselves, touching the carpet with their foreheads, and at the same time the white slaves did the same. When they rose, the black slaves uncovered the trays, and then all stood with their arms crossed over their breasts.

In the meantime, Aladdin's mother advanced to the foot of the throne, and having prostrated herself, said to the sultan, 'Sire, my son knows this present is much below the notice of Princess Buddir al Buddoor; but hopes, nevertheless, that your majesty will accept of it, and make it agreeable to the princess, and with the greater confidence since he has endeavoured to conform to the conditions you were pleased to impose.'

The sultan, overpowered at the sight of such more than royal magnificence, replied without hesitation to the words of Aladdin's mother: 'Go and tell your son that I wait with open arms to embrace him; and the more haste he makes to come and receive the princess my daughter from my hands, the greater pleasure he will do me.' As soon as Aladdin's mother had retired, the sultan put an end to the audience; and rising from his throne, ordered that the princess's attendants should come and carry the trays into their mistress's apartment, whither he went himself to examine them with

her at his leisure. The fourscore slaves were conducted into the palace; and the sultan, telling the princess of their magnificent apparel, ordered them to be brought before her apartment, that she might see through the lattices he had not exaggerated in his account of them.

In the meantime Aladdin's mother reached home, and showed in her air and countenance the good news she brought her son. 'My son,' said she, 'you may rejoice you are arrived at the height

ADMIRING THE JEWELS AND SLAVES.

of your desires. The sultan has declared that you shall marry the Princess Buddir al Buddoor. He waits for you with impatience.'

Aladdin, enraptured with this news, made his mother very little reply, but retired to his chamber. There he rubbed his lamp, and the obedient genie appeared. 'Genie,' said Aladdin, 'convey me at once to a bath, and supply me with the richest and most magnificent robe ever worn by a monarch.' No sooner were the words out of his mouth than the genie rendered him as well as himself, invisible, and transported him into a hummum of the finest marble

of all sorts of colours, where he was undressed, without seeing by whom, in a magnificent and spacious hall. After he had bathed he returned into the hall and found, instead of his own poor raiment, a robe, the magnificence of which astonished him. The genie helped him to dress, and, when he had done, transported him back to his own chamber, where he asked him if he had any other commands. 'Yes,' answered Aladdin; 'bring me a charger that surpasses in beauty and goodness the best in the sultan's stables, with a saddle, bridle, and other caparisons to correspond with his value. Furnish also twenty slaves, as richly clothed as those who carried the present to the sultan, to walk by my side and follow me, and twenty more to go before me in two ranks. Besides these, bring my mother six women slaves to attend her, as richly dressed at least as any of the Princess Buddir al Buddoor's, each carrying a complete dress fit for any sultaness. I want also ten thousand pieces of gold in ten purses; go, and make haste.'

As soon as Aladdin had given these orders, the genie disappeared, but presently returned with the horse, the forty slaves, ten of whom carried each a purse containing ten thousand pieces of gold, and six women slaves, each carrying on her head a different dress for Aladdin's mother, wrapt up in a piece of silver tissue, and presented them all to Aladdin.

He presented the six women slaves to his mother, telling her they were her slaves, and that the dresses they had brought were for her use. Of the ten purses Aladdin took four, which he gave to his mother, telling her those were to supply her with necessaries; the other six he left in the hands of the slaves who brought them, with an order to throw them by handfuls among the people as they went to the sultan's palace. The six slaves who carried the purses he ordered likewise to march before him, three on the right hand and three on the left.

When Aladdin had thus prepared himself for his first interview with the sultan, he dismissed the genie, and immediately mounting his charger, began his march, and though he never was on horseback before appeared with a grace the most experienced horseman might envy. The innumerable concourse of people through whom

he passed made the air echo with their acclamations, especially every time the six slaves who carried the purses threw handfuls of gold among the populace.

On Aladdin's arrival at the palace, the sultan was surprised to find him more richly and magnificently robed than he had ever been himself, and was impressed with his good looks and dignity of manner, which were so different from what he expected in the son of one so humble as Aladdin's mother. He embraced him with all the demonstrations of joy, and when he would have fallen at his feet, held him by the hand, and made him sit near his throne. He shortly after led him, amidst the sounds of trumpets, hautboys, and all kinds of music, to a magnificent entertainment, at which the sultan and Aladdin ate by themselves, and the great lords of the court, according to their rank and dignity, sat at different tables. After the feast the sultan sent for the chief cadi, and commanded him to draw up a contract of marriage between the Princess Buddir al Buddoor and Aladdin. When the contract had been drawn, the sultan asked Aladdin if he would stay in the palace and complete the ceremonies of the marriage that day.

'Sire,' said Aladdin, 'though great is my patience to enter on the honour granted me by your majesty, yet I beg you to permit me first to build a palace worthy to receive the princess your daughter. I pray you grant me sufficient ground near your palace, and I will have it completed with the utmost expedition.' The sultan granted Aladdin his request, and again embraced him. After which he took his leave with as much politeness as if he had been bred up and had always lived at court.

Aladdin returned home in the order he had come, amidst the acclamations of the people, who wished him all happiness and prosperity. As soon as he dismounted, he retired to his own chamber, took the lamp, and summoned the genie as usual, who professed his allegiance.

'Genie,' said Aladdin, 'build me a palace fit to receive the Princess Buddir al Buddoor. Let its materials be made of nothing less than pophyry, jasper, agate, lapis-lazula, and the finest marble. Let its walls be massive gold, and silver bricks laid alternately.

Let each front contain six windows, and let the lattices of these (except one, which must be left unfinished) be enriched with diamonds, rubies, and emeralds, so that they shall exceed everything of the kind ever seen in the world. Let there be an inner and outer court in front of the palace, and a spacious garden; but, above all things, provide a safe treasure-house, and fill it with gold and silver. Let there be also kitchens and storehouses, stables full of the finest horses, with their equerries and grooms, and hunting equipage, officers, attendants, and slaves, both men and women, to form a retinue for the princess and myself. Go and execute my wishes.'

When Aladdin gave these commands to the genie, the sun was set. The next morning at daybreak the genie presented himself, and having obtained Aladdin's consent, transported him in a moment to the palace he had made.

When Aladdin had examined every portion of the palace, and particularly the hall with the four-and-twenty windows, and found it to far exceed his fondest expectations, he said, 'Genie, there is one thing wanting—a fine carpet for the princess to walk upon from the sultan's palace to mine. Lay one down immediately.'

The genie disappeared, and Aladdin saw what he desired executed in an instant. The genie then returned, and carried him to his own home.

When the sultan's porters came to open the gates they were amazed to find what had been an unoccupied garden filled up with a magnificent palace, and a splendid carpet extending to it all the way from the sultan's palace. They told the strange tidings to the grand vizier, who informed the sultan, who exclaimed, 'It must be Aladdin's palace, which I gave him leave to build for my daughter. He has wished to surprise us, and let us see what wonders can be done in only one night.'

Aladdin, on his being conveyed by the genie to his own home, requested his mother to go to the Princess Buddir al Buddoor, and tell her that the palace would be ready for her reception in the evening. She went, attended by her women slaves, in the same order as on the preceding day. Shortly after her departure Aladdin,

mounting his horse, and attended by his retinue of magnificent at-

RECEPTION OF THE PRINCESS.

tendants, left his paternal home for ever, and went to the palace in the same pomp as on the day before. Nor did he forget to take

with him the Wonderful Lamp, to which he owed all his good fortune, nor to wear the Ring which was given him as a talisman. The sultan entertained Aladdin with the utmost magnificence, and at night, on the conclusion of the marriage ceremonies, the princess took leave of the sultan her father. Bands of music led the procession, followed by a hundred state ushers, and the like number of black mutes, in two files, with their officers at their head. Four hundred of the sultan's young pages carried flambeaux on each side, which, together with the illuminations of the sultan's and Aladdin's palaces, made it as light as day. In this order the princess, conveyed in her litter, and accompanied also by Aladdin's mother, carried in a superb litter and attended by her women slaves, proceeded on the carpet which was spread from the sultan's palace to that of Aladdin. On her arrival Aladdin was ready to receive her at the entrance, and led her into a large hall, illuminated with an infinite number of wax candles, where a noble feast was served up. The dishes were of massy gold, and contained the most delicate viands. The vases, basins, and goblets were gold also, and of exquisite workmanship, and all the other ornaments and embellishments of the hall were answerable to this display. The princess, dazzled to see so much riches collected in one place, said to Aladdin, 'I thought, prince, that nothing in the world was so beautiful as the sultan my father's palace, but the sight of this hall alone is sufficient to show I was deceived.'

When the supper was ended, there entered a company of female dancers, who performed, according to the custom of the country, singing at the same time verses in praise of the bride and bridegroom. About midnight Aladdin's mother conducted the bride to the nuptial apartment, and he soon after retired.

The next morning the attendants of Aladdin presented themselves to dress him, and brought him another habit, as rich and magnificent as that worn the day before. He then ordered one of the horses to be got ready, mounted him, and went in the midst of a large troop of slaves to the sultan's palace, to entreat him to take a repast in the princess's palace, attended by his grand vizier and all his lords of the court. The sultan consented with pleasure,

rose up immediately, and, preceded by the principal officers of his palace, and followed by all the great lords of his court, accompanied Aladdin.

The nearer the sultan approached Aladdin's palace the more he was struck with its beauty; but when he entered it, came into the hall, and saw the windows enriched with diamonds, rubies, emeralds, all large, perfect stones, he was completely surprised, and said to his son-in-law, 'This palace is one of the wonders of the world; for where in all the world besides shall we find walls built of massy gold and silver, and diamonds, rubies, and emeralds composing the windows?'

'What a man you are to do such surprising things always in the twinkling of an eye! there is not your fellow in the world; the more I know, the more I admire you.'

The sultan returned to the palace, and after this went frequently to the window to contemplate and admire the wonderful palace of his son-in-law.

Aladdin did not confine himself in his palace, but went with much state, sometimes to one mosque, and sometimes to another, to prayers, or to visit the grand vizier, or the principal lords of the court. Every time he went out, he caused two slaves, who walked by the side of his horse, to throw handfuls of money among the people as he passed through the streets and squares. This generosity gained him the love and blessings of the people, and it was common for them to swear by his head.

Aladdin had conducted himself in this manner several years, when the African magician, who had for some years dismissed him from his recollection, determined to inform himself with certainty whether he perished, as he supposed, in the subterranean cave or not. After he had resorted to a long course of magic ceremonies, and had formed a horoscope by which to ascertain Aladdin's fate, what was his surprise to find the appearances to declare that Aladdin, instead of dying in the cave, had made his escape, and was living in royal splendour, by the aid of the genie of the wonderful lamp!

On the very next day, the magician set out and travelled with the utmost haste to the capital of China, where, on his arrival, he took up his lodging in a khan.

He then quickly learnt about the wealth, charities, happiness, and splendid palace of Prince Aladdin. Directly he saw the wonderful fabric, he knew that none but the genies, the slaves of the lamp, could have performed such wonders; and piqued to the quick at Aladdin's high estate, he returned to the khan.

THE DISCOVERY.

On his return he had recourse to an operation of geomancy to find out where the lamp was—whether Aladdin carried it about with him, or where he left it. The result of his consultation informed him, to his great joy, that the lamp was in the palace. 'Well,' said he, rubbing his hands in glee, 'I shall have the lamp, and I shall make Aladdin return to his original mean condition.'

The next day the magician learnt, from the chief superintendent of the khan where he lodged, that Aladdin had gone on a hunting expedition, which was to last for eight days, of which only

three had expired. The magician wanted to know no more. He resolved at once on his plans. He went to a coppersmith, and bought a dozen copper lamps, put them into a basket hanging on his arm, and went directly to Aladdin's palace. As he approached, he began crying, 'Who will change old lamps for new ones?' As he went along, a crowd of children collected, who hooted, and thought him, as did all who chanced to be passing by, a madman or a fool, to offer to change new lamps for old ones.

EXCHANGING THE LAMP.

The African magician regarded not their scoffs, hootings, or all they could say to him, but still continued crying, 'Who will change old lamps for new ones?' He repeated this so often, walking backwards and forwards in front of the palaee, that the princess, who was then in the hall with the four-and-twenty windows, hearing a man cry something, and seeing a great mob crowding about him, sent one of her women slaves to know what he cried.

The slave returned laughing so heartily that the princess rebuked her. 'Madam,' answered the slave, laughing still, 'who can forbear laughing, to see an old man with a basket on his arm, full of fine new lamps, asking to change them for old ones! the children and mob crowding about him so that he can hardly stir, make all the noise they can in derision of him.'

Another female slave, hearing this, said, 'Now you speak of lamps, I know not whether the princess may have observed it, but there is an old one upon a shelf of the Prince Aladdin's robing-room, and whoever owns it will not be sorry to find a new one in its stead. If the princess chooses, she may have the pleasure of trying if this old man is so silly as to give a new lamp for an old one, without taking anything for the exchange.'

The princess, who knew not the value of this lamp, and the interest that Aladdin had to keep it safe, entered into the pleasantry, and commanded a slave to take it and make the exchange. The slave obeyed, went out of the hall, and no sooner got to the palace gates than he saw the African magician, called to him, and, showing him the old lamp, said, 'Give me a new lamp for this.'

The magician never doubted but this was the lamp he wanted. There could be no other such in this palace, where every utensil was gold or silver. He snatched it eagerly out of the slave's hand, and, thrusting it as far as he could into his breast, offered him his basket, and bade him choose which he liked best. The slave picked out one, and carried it to the princess; but the change was no sooner made than the place rung with the shouts of the children, deriding the magician's folly.

The African magician stayed no longer near the palace, nor cried any more, 'New lamps for old ones!' but made the best of his way to his khan. His end was answered; and by his silence he got rid of the children and the mob.

As soon as he was out of sight of the two palaces, he walked till he came to one of the city gates, and pursuing his way through the suburbs, which were very extensive, at length reached a lonely spot, where he stopped till the darkness of the night, as the most suitable time for the design he had in contemplation. When it became quite dark, he pulled the lamp out of his breast and rubbed it. At that summons the genie appeared, and said, 'What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; both I and the other slaves of the lamp.' 'I command thee,' replied the magician, 'to transport me immediately, and the palace which thou and the other

slaves of the lamp have built in this city, with all the people in it, to Africa.' The genie made no reply, but, with the assistance of the other genies, the slaves of the lamp, immediately transported him and the palace entire to the spot whither he had been desired to convey it.

Early the next morning when the sultan, according to custom, went to contemplate and admire Aladdin's palace, his amazement was unbounded to find that it could nowhere be seen. In his perplexity he ordered the grand vizier to be sent for with expedition.

The grand vizier, who in secret bore no goodwill to Aladdin, intimated his suspicion that the palace was built by magic, and that Aladdin had made his hunting excursion an excuse for the removal of his palace with the same suddenness with which it had been erected. He induced the sultan to send a detachment of his guards, and to have Aladdin seized as a prisoner of state. On his son-in-law being brought before him, he would not hear a word from him, but ordered him to be put to death. The decree caused so much discontent among the people, whose affection Aladdin had secured by his largesses and charities, that the sultan, fearful of an insurrection, was obliged to grant him his life.

When Aladdin found himself at liberty, he again addressed the sultan: 'Sire, I pray you to let me know the crime by which I have thus lost the favour of thy countenance. 'Your crime,' answered the sultan, 'wretched man! do you not know it? Follow me, and I will show you.' The sultan then took Aladdin into the apartment from whence he was wont to look at and admire his palace, and said, 'You ought to know where your palace stood. Look! mind, and tell me what has become of it.' Aladdin did so, and, being utterly amazed at the loss of his palace, was speechless. At last, recovering himself, he said, 'It is true, I do not see the palace. It is vanished; but I had no concern in its removal. I beg you to give me forty days, and if in that time I cannot restore it, I will offer my head to be disposed of at your pleasure.' 'I give you the time you ask, but at the end of the forty days forget not to present yourself before me.'

Aladdin went out of the sultan's palace in a condition of exceeding humiliation. The lords who had courted him in the days of his splendour now declined to have any communication with him. For three days he wandered about the city, exciting the wonder and compassion of the multitude, by asking everybody he met if they had seen his palace, or could tell him anything of it.

ALADDIN'S DISTRESS.

On the third day he wandered into the country, and, as he was approaching a river, he fell down the bank with so much violence that he rubbed the ring which the magician had given him, so hard, by holding on the rock to save himself, that immediately the same genie appeared whom he had seen in the cave where the magician had left him. 'What wouldst thou have?' said the genie. 'I am

ready to obey thee as thy slave, and the slave of all those that have that ring on their finger; both I and the other slaves of the ring.'

Aladdin, agreeably surprised at an offer of help so little expected, replied, 'Genie, I command thee, by the power of the ring, to transport me to the spot where my palace stands, in what part of the world soever it may be.' These words were no sooner out of his mouth, than the genie transported him into Africa, to the midst of a large plain, where his palace stood, at no great distance from a city, and, placing him exactly under the window of the princess's apartment, left him.

Now it so happened that shortly after Aladdin had been transported by the slave of the ring to the neighbourhood of his palace, that one of the attendants of the Princess Buddir al Buddoor, looking through the window, perceived him, and instantly told her mistress. The princess, who could not believe the joyful tidings, hastened herself to the window, and, seeing Aladdin, immediately opened it. The noise of opening the window made Aladdin turn his head that way, and perceiving the princess, he saluted her with an air that expressed his joy. 'To lose no time,' said she to to him, 'I have sent to have the private door opened for you. Enter, and come up.'

The private door, which was just under the princess's apartment, was soon opened, and Aladdin conducted up into the chamber. It is impossible to express the joy of both at seeing each other after so cruel a separation. After embracing, and shedding tears of joy, they sat down, and Aladdin said, 'I beg of you, princess, to tell me what is become of an old lamp which stood upon a shelf in my robing-chamber?'

'Alas!' answered the princess, 'I was afraid our misfortune might be owing to that lamp; and what grieves me most is, that I have been the cause of it. I was foolish enough to change the old lamp for a new one, and the next morning I found myself in this unknown country, which I am told is Africa.'

'Princess,' said Aladdin, interrupting her, 'you have explained all by telling me we are in Africa. I desire you only to tell me if you know where the old lamp now is.' 'The African

magican carries it carefully wrapt up in his bosom,' said the princess; 'and this I can assure you, because he pulled it out before me, and showed it to me in triumph.'

'Princess,' said Aladdin, 'I think I have found the means to deliver you and to regain possession of the lamp, on which all my prosperity depends. To execute this design it is necessary for me to go to the town. I shall return by noon, and will then tell you what must be done by you to ensure success. In the meantime I shall disguise myself; and I beg that the private door may be opened at the first knock.'

When Aladdin was out of the palace, he looked around him on all sides, and perceiving a peasant going into the country, hastened after him; and when he had overtaken him, made a proposal to him to change clothes, which the man agreed to. When they had made the exchange, the countryman went about his business, and Aladdin entered the neighbouring city. After traversing several streets, he came to that part of the town where the merchants and artisans had their particular streets according to their trades. He went into that of the druggists, and entering one of the largest and best furnished shops, asked the druggist if he had a certain powder, which he named.

The druggist, judging Aladdin by his habit to be very poor, told him he had it, but that it was very dear. Upon which Aladdin penetrating his thoughts, pulled out his purse, and, showing him some gold, asked for half a dram of the powder, which the druggist weighed and gave him, telling him the price was a piece of gold. Aladdin put the money into his hand, and hastened to the palace, which he entered at once by the private door. When he came into the princess's apartment, he said to her, 'Princess, you must take your part in the scheme which I propose for our deliverance. You must overcome your aversion to the magician, and assume a most friendly manner towards him, and ask him to oblige you by partaking of an entertainment in your apartments. Before he leaves ask him to exchange cups with you, which he, gratified at the honour you do him, will gladly do, when you must give him the cup containing this the powder. On drinking it he will instantly fall asleep, and we will

obtain the lamp, whose slaves will do all our bidding, and restore us and the palace to the capital of China.'

The princess obeyed to the utmost her husband's instructions. She assumed a look of pleasure on the next visit of the

THE CUPS OF WINE.

magician, and asked him to an entertainment, which he most willingly accepted. At the close of the evening, during which the princess had tried all she could to please him, she asked him to exchange cups with her, and, giving the signal, had the drugged cup brought to her, which she gave to the magician. He drank it

out of compliment to the princess to the very last drop, when he fell backwards lifeless on the sofa.

The princess, in anticipation of the success of her scheme, had so placed her women from the great hall to the foot of the staircase, that the word was no sooner given that the African magician was fallen backwards, than the door was opened, and Aladdin admitted to the hall. The princess rose from her seat, and ran overjoyed to embrace him; but he stopped her, and said, 'Princess, retire to your apartment, and let me be left alone, while I endeavour to transport you back to China as speedily as you were brought from thence.'

When the princess, her women, and slaves were gone out of the hall, Aladdin shut the door, and going directly to the dead body of the magician, opened his vest, took out the lamp, which was carefully wrapped up, and rubbing it, the genie immediately appeared. 'Genie,' said Aladdin, 'I command thee to transport this palace instantly to the place from whence it was brought hither.' The genie bowed his head in token of obedience, and disappeared. Immediataly the palace was transported into China, and its removal was only felt by two little shocks, the one when it was lifted up, the other when it was set down, and both in a very short interval of time.

On the morning after the restoration of Aladdin's palace, the sultan was looking out of his window, and mourning over the fate of his daughter, when he thought that he saw the vacancy created by the disappearance of the palace to be again filled up. On looking more attentively, he was convinced beyond the power of doubt that it was his son-in-law's palace. He at once ordered a horse to be saddled, which he mounted that instant, thinking he could not make haste enough to the palace.

Aladdin rose that morning by daybreak, put on one of the most magnificent habits his wardrobe afforded, and went up into the hall of twenty-four windows, from whence he perceived the sultan approaching, and received him at the foot of the great staircase, helping him to dismount.

He led the sultan into the princess's apartment. The happy father embraced her with tears of joy; and the princess, on her side, afforded similar testimonies of her extreme pleasure. After a short interval devoted to mutual explanations of all that had happened, the sultan restored Aladdin to his favour, and expressed his regret for the apparent harshness with which he had treated him. 'My son,' said he, 'be not displeased at my proceedings against you; they arose from my paternal love, and therefore you ought to forgive the excesses to which it hurried me.' 'Sire,' replied Aladdin, 'I have not the least reason to complain of your conduct, since you did nothing but what your duty required. This infamous magician, the basest of men, was the sole cause of my misfortune.'

Thus was Aladdin delivered from the persecution of the wicked magician. Within a few years afterwards the sultan died in a good old age, and as he left no male children, the Princess Buddir al Buddoor succeeded him, and she and Aladdin reigned together for many years, and left a numerous and illustrious posterity.

THE ADVENTURES OF THE CALIPH HAROUN ALRASCHID.

The Caliph Haroun Alraschid was accustomed to visit the city of Bagdad in disguise, that he might see himself into the condition of the people, and hear their reports of his court and government. On one occasion he and his grand vizier Giafar disguised themselves as foreign merchants, and went their way through the different parts of the city. As they entered on a bridge which connected together the two parts of the city of Bagdad, divided by the River Euphrates, they met an old blind man, who asked alms. The caliph put a piece of gold into his hand, on which the blind man caught hold of his hand, and stopped him, saying, 'Sir, pray forgive me; I desire you would either give me a box on the ear, or take your alms back again, for I cannot receive it but on that

condition, without breaking a solemn oath which I have sworn to God: and if you knew the reason you would agree with me that the punishment is very slight.'

THE BLIND MAN.

The caliph, unwilling to be detained any longer, yielded to the importunity of the blind man, and gave him a very slight blow; whereupon he immediately let him go, thanked and blessed him.

When they came into the town they found in a square a great crowd of spectators, looking at a young man who was mounted on a mare, which he drove and urged full speed round the place, spurring and whipping the poor creature so barbarously that she was all over sweat and blood.

The caliph, amazed at the inhumanity of the rider, stopped to ask the people if they knew why he used the mare so ill, but could learn nothing except that for some time past he had every day, at the same hour, treated her in the same manner.

The caliph, on his way to his palace, observed in a street, which he had not passed through for a long time, an edifice newly built, which seemed to him to be the palace of some one of the great lords of the court. He asked the grand vizier if he knew to whom it belonged; who answered he did not, but would inquire; and thereupon asked a neighbour, who told him that the house belonged to one Cogia Hassan, surnamed Alhabbal, on account of his original trade of rope-making, which he had seen him at work at himself, when poor; that without knowing how fortune had favoured him, he supposed he must have acquired great wealth, as he defrayed honourably and splendidly the expenses he had been at in building.

The grand vizier rejoined the caliph, and gave him a full account of what he had heard. 'I must see this fortunate ropemaker,' said the caliph, 'and also this blind beggar, and the young man who treated the mare so cruelly; therefore go and tell them to come to my palace.' Accordingly the vizier obeyed.

The next day, after afternoon prayers, the grand vizier introduced the three persons we have been speaking of, and presented them to the caliph.

They all three prostrated themselves before the throne, and when they rose up, the caliph asked the blind man his name, who answered it was Baba Abdalla.

'Baba Abdalla,' replied the caliph, 'I ordered you to come hither to know from yourself why you made the indiscreet oath you told me of. Tell me freely, for I will know the truth.'

Baba Abdalla cast himself the second time at the foot of the caliph's throne, with his face to the ground, and when he rose up, said, 'Commander of the Faithful, I most humbly ask your pardon for my presumption in requiring you to box my ear. As to the extravagance of my action, I own that it must seem strange to mankind; but in the eye of God it is a slight penance for an enormous crime of which I have been guilty, and for which, if all the people in the world were each to give me a box on the ear, it would not be a sufficient atonement.'

THE STORY OF BABA ABDALLA.

Commander of the Faithful, continued Baba Abdalla, I was born at Bagdad. My father and mother died while I was yet a youth, and I inherited from them an ample estate. Although so young, I neglected no opportunity to increase it by my industry. I soon became rich enough to purchase fourscore camels, which I let out to merchants, who hired them at a considerable profit to me, to carry their merchandise from one country to another.

As I was returning one day with my unloaded camels from Bussorah, whither I had carried some bales that were to be embarked for the Indies, I met a dervise, who was walking to Bussorah. I asked him whence he came, and where he was going; he put the same questions to me; and when we had satisfied each other's curiosity, we produced our provisions and ate together.

During our repast, the dervise told me of a spot not far from where we sat, in which such immense riches were collected that if all my fourscore camels were loaded with the gold and jewels that might be taken from it, they would not be missed.

I was overjoyed at this intelligence.

'You say,' continued the dervise, 'that you have fourscore camels; I am ready to conduct you to the place where the treasure lies, and we will load them with as much jewels and gold as they can carry, on condition that when they are so loaded, you will

let me have one-half, and you be contented with the other; after which we will separate, and take our camels where we may think fit. You see there is nothing but what is strictly equitable in this division; for if you give me forty camels, you will procure by my means wherewithal to purchase thousands.

I assented, though with some reluctance, to his proposal. I at once collected all my camels, and set out with the dervise. After we had travelled some time, we came to a pass, which was so narrow that two camels could not go abreast. The two mountains

IN THE PASS.

which bounded this valley were so high and steep, that there was no fear of our being seen by anybody.

When we came into the valley between these two mountains, the dervise bade me stop the camels. He proceeded to gather some sticks, and to light a fire: he then cast some incense into it, pronouncing certain words which I did not understand, when presently a thick cloud arose. This soon dispersed, when the rock forming the side of the valley opened, and exposed to view a magnificent palace in the hollow of the mountain.

So eager was I for the treasures which displayed themselves to my view, that, like an eagle seizing her prey, I fell upon the first

heap of golden coin that was near me. My sacks were all large, and I would have filled them all, but I was obliged to proportion my burden to the strength of my camels. The dervise paid more attention to the jewels than the gold, and I soon followed his example, so that we took away much more jewels than gold. When we had filled our sacks, and loaded our camels, the dervise used the same incantations to shut the treasury as he had done to open it, when the doors closed, and the rock seemed as solid and entire as it was before. I observed, however, that the dervise, before he went away, took a small vessel out of the cave and put it into his breast, first showing me that it contained only a glutinous sort of ointment.

We now divided our camels. I put myself at the head of the forty which I had reserved for myself, and the dervise placed himself at the head of those which I had given him. We came out of the valley by the way we had entered, and travelled together till we came to the great road, where we were to part; the dervise to go to Bussorah, and I to Bagdad. To thank him for so great a kindness, I made use of the most expressive terms, testifying my gratitude for the preference he had given me before all other men in letting me have a share of such riches. We embraced each other with great joy, and, taking our leave, pursued our different routes.

I had not gone far, following my camels, which paced quietly on in the track I had put them into, before the demon of ingratitude and envy took possession of my heart, and I deplored the loss of my other forty, but much more the riches wherewith they were loaded. 'The dervise,' said I to myself, 'has no occasion for all this wealth, since he is master of the treasure, and may have as much as he pleases;' so I determined immediately to take the camels with their loading from him.

To execute this design, I first stopped my own camels, then ran after the dervise, and called to him as loud as I could, and made a sign to him to stop, which he accordingly did.

When I came up to him, I said, 'Brother, I had no sooner parted from you, but a thought came into my head, which neither of us had reflected on before. You are a recluse dervise, used to

live in tranquillity, disengaged from all the cares of the world, and intent only upon serving God. You know not, perhaps, what trouble you have taken upon yourself to take care of so many camels. If you would take my advice, you would keep but thirty; you will find them sufficiently troublesome to manage. Take my word; I have had experience.'

'I believe you are right,' replied the dervise; 'choose which ten you please, and take them, and go on in God's keeping.'

I set ten apart, and after I had driven them off, I put them in the road to follow my others. I could not have imagined that the dervise would be so easily persuaded to part with his camels, which increased my covetousness, and made me think that it would be no hard matter to get ten more: wherefore, instead of thanking him, I said to him again, 'Brother, I cannot part from you without desiring you to consider once more how difficult a thing it is to govern thirty loaded camels, especially for you who are not used to such work; you will find it much better to return me as many more back as you have done already.'

The dervise gave me, without any hesitation, the other ten camels; so that he had but twenty left, and I was master of sixty, and might boast of greater riches than any sovereign prince. Anyone would have thought I should now have been content; but the more we have, the more we want; and I became, from my success, more greedy and desirous of the other twenty camels.

I redoubled my solicitations and importunities to make the dervise grant me ten of the twenty, which he did with a good grace; and as to the other ten he had left, I embraced him, kissed his feet, caressed and entreated him, so that he gave me these also. 'Make a good use of them, brother,' said the dervise, 'and remember that God can take away riches as well as give them, if we do not assist the poor, whom He suffers to be in want on purpose that the rich may do them good.'

I was not yet content, though I had my forty camels again, and knew they were loaded with an inestimable treasure. A thought came into my head, that the little box of ointment which the dervise showed me contained some treasure of inestimable

value, and I determined to obtain it. I had just embraced him and bade him adieu, when I again returned, and said, 'That little box of ointment seems such a trifle, it is not worth your carrying away. I entreat you to make me a present of it. What occasion has a dervise, who has renounced the vanities of the world, for perfumes or scented unguents?'

The dervise pulled it out of his bosom, and, presenting it to me, said, 'Here, take it, brother, and be content; if I could do more for you, you needed but to have asked me—I should have been ready to satisfy you.'

When I had the box in my hand, I opened it, and looking at the unguent, said, 'Since you are so good, I am sure you will not refuse to tell me the use of this ointment.'

'The use is very surprising and wonderful,' replied the dervise. If you apply a little of it upon the lid of the left eye, you will see all the treasures contained in the bosom of the earth; but if you apply it to the right eyelid, it will make you blind.'

'Take the box,' said I to the dervise, 'and apply some to my left eyelid; you understand how to do it better than I.' The dervise had no sooner done so, than I saw immense treasures, and such prodigious riches, that it is impossible for me to give an account of them; but as I was obliged to keep my right eye shut with my hand, I desired the dervise to apply some of the pomatum to that eye.

'I am ready to do it,' said the dervise; 'but you must remember what I told you, that if you put any of it upon your right eye, you would immediately be blind; such is the virtue of the ointment.'

Far from being persuaded of the truth of what the dervise said, I imagined, on the contrary, that there was some new mystery, which he meant to hide from me. 'Brother,' replied I, smiling, 'I see plainly you wish to mislead me; it is not natural that this ointment should have two such contrary effects.'

'The matter is as I tell you,' replied the dervise. 'You ought to believe me, for I cannot disguise the truth.'

The dervise made all the resistance possible; but seeing that I would take no refusual, he took a little of the ointment, and applied it to my right eyelid. But, alas! I ceased at once to distinguish anything with either eye, and became blind as you see me now.'

'Ah, dervise!' I exclaimed, in agony, 'what you forewarned

THE BOX OF OINTMENT.

me of has proved but too true. I am now sensible what a misfortune I have brought upon myself by my fatal curiosity and insatiable desire of riches; but you, dear brother,' cried I, addressing myself to the dervise, 'who are so charitable and good, among the many wonderful secrets you are acquainted with, have you not one to restore to me my sight again?'

'Miserable man!' answered the dervise, 'you might have avoided this misfortune, but you have your deserts. The blindness of your mind was the cause of the loss of your eyes. I have no power to restore to you your sight. Pray to God, therefore; it is He alone that can restore it to you. He gave you riches, of which you were unworthy; and on that account He takes them from you again, and will by my hands give them to a man not so ungrateful as yourself.'

The dervise said no more, but left me to myself, overwhelmed with confusion and grief. He then collected my camels, and drove them away to Bussorah.

I cried out loudly as he was departing, and entreated him not to leave me in that miserable condition, but to conduct me at least to the first caravanserai; but he was deaf to my prayers and entreaties. Thus deprived of sight and of all I had in the world, I should have died with affliction and hunger, if the next day a caravan returning from Bussorah had not received me charitably, and brought me back to Bagdad.

After this manner was I reduced, without remedy, from a condition of great wealth to a state of poverty. I had no other way to subsist but by asking charity, which I have done till now. But to expiate my offence against God, I enjoined on myself, by way of penance, a box on the ear from every charitable person who shall commiserate my condition and give me alms.

This, Commander of the Faithful, is the motive which caused me to make so strange a request to you. I ask your pardon once more as your slave, and submit to receive the chastisement I deserve.

'Baba Abdalla,' the caliph said, 'your sin has been great; but, God be praised, your self-inflicted penance proves your sorrow. But that you may forego your daily asking of alms, I give you henceforth four silver dirhems a day, which my grand vizier shall give you daily with the penance you have imposed on yourself.'

At these words, Baba Abdalla prostrated himself before the caliph's throne, returned him thanks, and wished him all happiness and prosperity.

THE STORY OF SIDI NOUMAN.

The caliph next addressed himself to the young man who used his mare so ill, and demanded of him the reason of his cruel conduct.

Commander of the Faithful, he replied, my name is Sidi Nouman, and I inherited a fair estate from my parents. Having the means to support a wife, I married when quite young a woman named Amine. The first time I saw my wife without her veil was, according to our custom, after our marriage, and I was rejoiced to find that I had not been deceived in the account which I had heard of her beauty. I was, on the contrary, very much pleased with her. The day after our marriage we had a dinner of several dishes, but of none would she partake, save of a little rice, which she ate grain by grain, conveying them to her mouth with a silver bodkin. The same thing happened again at supper. The next day, and every time we ate together, she behaved after the same fashion. I saw clearly that no woman could live on the little she ate, and that there must be some mystery about her. One night, when my wife thought me fast asleep, she got up very quietly, and dressed herself, and left the chamber without the least noise. The instant she closed the door I dressed in the utmost haste, and followed her. Favoured by the light of the moon, I caught sight of her, and traced her to a burial-ground near our house, where I perceived that she was joined by a female ghoul, and supposed that she would join her in her dreadful orgies. I immediately returned to my house, without having attracted her observation, and lay down again. After a short interval she came back as noiselessly as she had gone out. On the next day, as she still persisted at dinner to eat her rice grain by grain, 'Amine,' said I, 'I have often complained to you of your eating your rice grain by grain. Tell me, are not the dishes served at my table as delicate as the dreadful re-

past of a ghoul?' I had scarcely said these words, when Amine, who thoroughly understood what I meant, fell into a fearful fit of passion, and taking a glass of water, threw it in my face, and said, 'Foolish man! take the form of a dog.'

I had not, previously to this, known that Amine was a sorceress. But no sooner was her incantation said than I lost the human form, and found myself a dog. I was so surprised that I did not bark, nor bite, nor run away. I did not know what to do. She then took up a stick and beat me, and half opened the door, with the intention, I believe, of crushing me against the door-post as I ran out. I fortunately escaped without further injury than the loss of a part of my tail. The pain I felt made me cry and howl as I ran along the street. This occasioned other dogs to run after and worry me. To avoid their pursuit, I ran into the shop of a man who dressed and sold sheep's heads, tongues, and feet; and there I got shelter. I soon saw a great many dogs of the neighbourhood, drawn thither by the smell of the meat, collected round the shop of my host, waiting till he threw them something; these I joined, and so got something to eat. The next day I found shelter with a baker, who treated me kindly. Here I stayed some months. One day, as a woman was buying some bread, she gave some bad money to my master. He asked her to change it for another piece. The woman refused, and maintained it was good money. The baker asserted the contrary, and said, 'The piece of money is so bad that I am sure my dog would distinguish it. Come here,' said he, calling me, and throwing down the pieces of money; 'see if there is a bad piece of money among these.' I looked over all the pieces, and putting my foot upon the bad one, I separated it from the rest, looking in my master's face as if to show it him.

The baker was extremely surprised, and when the woman was gone told his neighbours what had happened. They quickly came to test my talent, and I never failed to pick out from the silver or gold pieces those which were bad, and to separate them with my foot. The report of me procured my master so much custom, he could scarcely get through it. One day a woman came to buy bread, and, to test my knowledge, put down six pieces of good

and six pieces of bad money, and told me to separate them; I did so with my foot. On her leaving the shop she made me a sign to follow her, which I understood and obeyed.

I followed her at a distance, and reached her as she stopped at her house. I entered with her, and she presented me to her daughter. 'Daughter,' she said, 'I have brought you the baker's famous dog, who so well knows how to distinguish false money

HUSBAND AND WIFE.

from good. On the first report that was spread about him, you known I told you my idea of his being a man, changed into a dog by some wicked enchantment. What say you; am I deceived in my conjecture!' 'You are not deceived, mother,' replied the daughter, 'as I shall soon convince you.'

The young lady rose from her seat, took a vessel full of water, into which she dipped her hand, and throwing some of the water on me, she said, 'If you were born a dog, remain a dog; but if

you were born a man, resume the figure of a man, by virtue of this water.' At that moment the enchantment was broken; I lost the form of a dog, and saw myself once more a man. I immediately expressed my deep gratitude to this fair lady, and told her by what means I lost my human shape. 'Sidi Nouman,' said the young woman, 'I try to do all the good I can with the knowledge of magic which I possess; I will yet further help you. Return to your home; and when you see Amine, your wife, in the first moment of her astonishment at the sight of you, throw over her some of this water which I now give you, pronouncing these words: "Receive the just reward of thy cruelty."' I did exactly according to the direction given me; and on my saying the appointed words, my wife was turned into the mare on which I rode yesterday. I punish her very often in the way you saw, to make her sensible of the cruelty of which she was guilty. I have thus, according to your commands, related my history.

'Your wife's conduct deserves punishment, but I would have you henceforth forego the chastisement which I have witnessed. The degradation to her present state is a sufficient retribution. I would even wish you to seek the disenchantment of Amine, if you could be sure that she would forego her cruelties, and cease to use magical arts.'

The caliph then turned to Cogia Hassan, and demanded of him a narrative of his good fortune.

HISTORY OF COGIA HASSAN ALHABBAL.

Commander of the Faithful, my name is Hassan, but from my trade I am commonly known by the name of Hassan Alhabbal. I owe the good fortune I now enjoy to two dear friends, whose names are Saad and Saadi. Saadi is very rich. He ever maintained the opinion that wealth was essential to happiness, as

without it no one could be independent. He declared further his belief that poverty is in most cases owing to a want of sufficient money to commence with; and if a man once had enough to start with, and made a right use of it, he would in time infallibly grow rich. Saad disputed the truth of these sentiments. He maintained that a poor man may become rich by other means as well as money, and that some have become rich by mere chance, as others have done by the possession of sufficient money to commence with.

Saadi replied, 'Well, we will not dispute any more, but test our different theories by an experiment. I will give a sufficient sum of money to some honest but poor artisan, and see if he does not obtain with it wealth and ease. If I fail, then you shall try if you can succeed better by the means you may employ.'

Some few days after this dispute Saad and Saadi passed by my house as I was engaged in my trade of ropemaking. They expressed their surprise that, with all my industry, I could not contrive to extend my trade and gradually to save money. I told them that, work as hard as I would, I could with difficulty keep my wife and five children (none of whom could render me the least help) with rice and pulse; and that I could not find money for the first outlay of hemp and materials. After some further conversation Saadi pulled a purse out of his bosom, and, putting it into my hands, said, 'Here, take this purse; it contains two hundred pieces of gold. God bless you, and give you grace to make the good use of them I desire; and, believe me, my friend Saad and I shall both have great pleasure if they contribute towards making you more prosperous than you now are.'

Commander of the Faithful, continued Hassan, when I had got the purse my joy was so great that my speech failed me, and I could only thank my benefactor by laying hold of the hem of his garment and kissing it; but he drew it from me hastily, and he and his friend pursued their walk.

As soon as they were gone I returned to my work, and my first thought was what I should do with my purse to keep it safe. I had in my poor house neither box nor cupboard to lock it up in, nor any

other place where I could be sure it would not be discovered if I concealed it.

In this perplexity, I laid aside ten pieces of gold for present necessaries, and wrapt the rest up in the folds of the linen which went about my cap. Out of my ten pieces I bought a good stock of hemp, and afterwards, as my family had eaten no meat a long time, I purchased some for supper.

As I was carrying the meat home, a famished vulture flew upon me, and would have taken it away, if I had not held it very fast; but the faster I held my meat, the more the bird struggled to get it, till unfortunately in my efforts my turban fell on the ground.

The vulture immediately let go his hold of the meat, but seizing my turban, flew away with it. I cried out so loud that I alarmed all the men, women, and children in the neighbourhood, who joined their shouts and cries to make the vulture quit his hold; but our cries did not avail; he carried off my turban, and we soon lost sight of him.

I went home very melancholy at the loss of my money. I was obliged to buy a new turban, which diminished the small remainder of the ten pieces. The little that was left was not sufficient to give me any hope of improving my condition, but I most regretted the disappointment I should occasion my benefactor.

While the remainder of the ten pieces lasted, my little family and I lived better than usual; but I soon relapsed into the same poverty, and the same inability to extricate myself from wretchedness. However, I never murmured nor repined. 'God,' said I, 'was pleased to give me riches when I least expected them. He has seen fit to take them from me again almost at the same time, because it so pleased Him, and they were at His disposal; yet I will praise His name for all the benefits I have received, as it was His good pleasure, and submit myself, as I have done hitherto, to His will.

These were my sentiments, while my wife, from whom I could not keep secret the loss I had sustained, was inconsolable. In my trouble I had told my neighbours, that when I lost my turban I lost a hundred and ninety pieces of gold; but as they knew my poverty,

THE VULTURE.

and could not comprehend how I should have got so great a sum by my work, they only laughed at me.

About six months after this misfortune, the two friends, walking through that part of the town where I lived, called to inquire after me. 'Well,' said Saad, 'we do not ask you how affairs go since we saw you last; without doubt they are in a better train.'

'Gentlemen,' replied I, 'I deeply grieve to tell you that your good wishes, and my hopes, have not had the success you had reason to expect and I had promised myself. You will scarcely believe the extraordinary adventure that has befallen me when I tell you, on the word of an honest man, that a vulture flew away with my turban, in which for safety I had wrapped my money.'

Saadi rejected my assertion, and said, 'Hassan, you joke, and would deceive me. What have vultures to do with turbans? they only search for something to satisfy their hunger.' 'Sir,' I replied, 'the thing is so publicly known in this part of the town, that there is nobody but can satisfy you of the truth of my assertions.' Saad took my part, and told Saadi a great many surprising stories of vultures, some of which he affirmed he knew to be true; who, after bidding me be more careful, at last pulled his purse out of his vestband, and counted out two hundred pieces of gold into my hand, which I put into my bosom for want of a purse. I told him that the obligation of this his second kindness was much greater than I deserved, after what had happened, and that I should be sure to make good use of his advice. I would have said a great deal more, but he did not give me time, for he went away, and continued his walk with his friend.

As soon as they were gone, I left off work, and went home, but finding neither my wife nor children within, I pulled out my money, put ten pieces on one side for present use, and wrapt up the rest in a clean linen cloth, tying it fast with a knot, and placing it for safety in an earthen vessel full of bran, which stood in a corner, which I imagined neither my wife nor children would look into. My wife came home soon after, and as I had but little hemp in the house, I told her I should go out to buy some, without saying anything to her about the second present from Saadi.

While I was absent, a sandman, who sells washing-balls, which woman use in the baths, passed through our streets. My wife, who had no money, asked him if he would exchange his washing-balls for some bran. The sandman consented to do so, and the bargain was made.

Not long after, I came home with as much hemp as I could carry, and followed by five porters loaded also with hemp. After I had satisfied them for their trouble, I looked about me, and could not see the pot of bran. I asked my wife, in great trepidation, what had become of it; when she told me the bargain she had made with the sandman.

'Ah, unfortunate woman!' cried I, 'you know not what you have done. You thought you only sold the bran, but with the bran you have given the sandman a hundred and ninety pieces of gold, which Saadi this day made me a second present of.'

My wife was like one distracted when she knew what she had done. She cried, beat her breast, and tore her hair and clothes. 'Unhappy woman that I am,' cried she, 'where shall I find this sandman? I know him not; I never saw him before. O husband,' added she, 'you were much to blame in not communicating the secret to me.'

'Wife,' said I, 'moderate your grief; by your cries you will alarm the neighbours, and they will only laugh at, instead of pitying us. We had best bear our loss patiently, and submit ourselves to the will of God. It is true we lived but poorly; but what have the rich which we have not? Do not we breathe the same air, enjoy the same light, and the same warmth of the sun? Therefore what conveniences have they more than we, that we should envy their happiness? They die as well as we. In short while we live in the fear of God, as we should always do, the advantage they have over us is so very inconsiderable, that we ought not to covet it.'

My wife and I comforted ourselves with these reflections, and I pursued my trade with as much alacrity as before these two mortifying losses which followed one another so quickly. The only thing that troubled me sometimes was, how I should look Saadi in

the face when he should come and ask me how I had improved his two hundred pieces of gold.

After some time, Saad and Saadi again called to inquire of my progress. They still entertained their former differing opinions as to the result of Saadi's repeated liberality. I saw them at a distance, but made as if I had not seen them. I applied very earnestly to my work, and never lifted up my eyes till they were close to me and had saluted me. I told them at once my last misfortune, and that I was as poor as when they first saw me. After that I said: 'Could I guess that a sandman would come by that very day, and my wife give him in exchange a pot of bran which had stood there for many years? You may indeed allege that I ought to have told my wife of it; but I will never believe that such prudent persons, as I am persuaded you are, would have given me that advice; and if I had put my money anywhere else, what certainty could I have had that it would be more secure?

'I see, sir,' said I, addressing myself to Saadi, 'that it has pleased God, whose ways are secret and impenetrable, that I should not be enriched by your liberality, but that I must remain poor; however, the obligation is the same as if it had wrought the desired effect.'

After these words I was silent; and Saadi replied: 'I do not regret the four hundred pieces of gold I gave you to raise you in the world. I did it in duty to God, without expecting any recompense but the pleasure of doing good, and for the sake of an experiment I wished to make.' Then turning about to his friend, 'Saad,' continued he, 'you may now make your experiment, and let me see that there are ways, besides giving money, to make a poor man's fortune. Let Hassan be the man. I dare say, whatever you may give him, he will not be richer than he was with four hundred pieces of gold.' Saad had a piece of lead in his hand, which he showed Saadi. 'You saw me,' said he, 'take up this piece of lead which I found on the ground; I will give it to Hassan, and you shall see what it comes to be worth.'

Saadi burst out a-laughing at Saad. 'What is that bit of lead worth?' said he, 'a farthing! What can Hassan do with that?'

Saad presented it to me, and said: 'Take it, Hassan; let Saadi laugh; you will tell us some news of the good luck it has brought you one time or another.' I thought Saad was in jest, and had a mind to divert himself; however, I took the lead, and thanked him. The two friends pursued their walk, and I fell to work again.

At night, when I pulled off my clothes to go to bed, the piece of lead, which I had never thought of from the time he gave it me, tumbled out of my pocket. I took it up, and laid it on the place that was nearest me. The same night it happened that a fisherman, a neighbour, mending his nets, found a piece of lead wanting; and it being too late to buy any, as the shops were shut, and he must either fish that night or his family go without bread the next day, he called to his wife and bade her inquire among the neighbours for a piece. She went from door to door on both sides of the street, but could not get any, and returned to tell her husband her ill success. He asked her if she had been to several of her neighbours, naming them, and, among the rest, my house. 'No, indeed,' said the wife, 'I have not been there; I know by experience they never have anything when one wants it.' 'No matter,' said the fisherman, 'you must go there; for though you have been there a hundred times before without getting anything, you may chance to obtain what we want now.'

The fisherman's wife came and knocked at my door. I asked her what she wanted. 'Hassan,' said she, 'my husband wants a bit of lead to load his nets with; and if you have a piece, desires you to give it him.'

The piece of lead which Saad had given me was so fresh in my memory that I could not forget it. I told my neighbour I had some, and if she would stay a moment my wife should give it to her. Accordingly, my wife, who was wakened by the noise as well as myself got up, and groping about where I directed her, found the lead, opened the door, and gave it to the fisherman's wife, who was so overjoyed that she promised my wife that, in return for the kindness she did her and her husband, she would answer for him that we should have the first cast of the nets.

The fisherman was so much rejoiced to see the lead, which he so little expected, that he much approved his wife's promise. He finished mending his nets, and went a-fishing two hours before day, according to custom. At the first throw he caught but one fish, about a yard long and proportionable in thickness; but afterwards had a great many successful casts.

When the fisherman had done fishing he went home, where his first care was to think of me. I was extremely surprised, when at my work, to see him come to me with a large fish in his hand. 'Neighbour,' said he, 'my wife pomised you last night, in return for your kindness, whatever fish I should catch at my first throw; and I approved her promise. It pleased God to send no more than this one for you, which, such as it is, I desire you to accept. Had He sent me my net full, they should all have been yours.'

'Neighbour,' said I, 'the bit of lead which I sent you was such a trifle that it ought not to be valued at so high a rate: neighbours should assist each other in their little wants. I have done no more for you than I should have expected from you had I been in your situation; therefore, I would refuse your present, if I were not persuaded you give it me freely, and that I should offend you; and since you will have it so, I take it, and return you my hearty thanks.'

After these civilities, I took the fish, and carried it home to my wife. My wife was much startled to see so large a fish. 'What would you have me do with it?' said she. 'Our gridiron is only fit to broil small fish; and we have not a pot big enough to boil it.' 'That is your business,' answered I. 'Dress it as you will; I shall like it either way.' I then went to my work again.

In gutting the fish, my wife found a hard clear substance which she took for a piece of glass. She gave it to the youngest of our children for a plaything, and his brothers and sisters handed it about from one to another, to admire its brightness and beauty.

At night when the lamp was lighted, and the children were still playing with the clear substance taken from the fish, they perceived that it gave a light when my wife, who was getting them their supper, stood between them and the lamp, upon which they

snatched it from one another to try it; and the younger children fell a-crying, that the elder would not let them have it long enough in the dark.

I then called to the eldest to know what was the matter, who told me it was about a piece of glass which gave a light. Upon hearing this, I bade my wife put out the lamp, and we found that the piece of glass gave so great a light that we might see to go to

THE BIT OF GLASS.

bed without the lamp. I placed the bit of glass upon the chimney to light us. 'Look,' said I, 'this is a great advantage that Saad's piece of lead procures us; it will spare us the expense of oil.'

When the children saw the lamp was put out, and the bit of glass supplied the place, they cried out so loud, and made so great a noise from astonishment, that it alarmed the neighbourhood.

Now, there was but a very slight partition-wall between my house and my next neighbour's, who was a very rich jew, and a jeweller; and the chamber that he and his wife lay in joined to ours. They

were both in bed, and the noise my children made awakened them.

The next morning the jeweller's wife came to mine to complain of being disturbed out of their first sleep. 'Good neighbour Rachel' (which was the Jew's wife's name), said my wife, 'I am very sorry for what happened, and hope you will excuse it: you known the children will laugh and cry for a trifle. See here; it was this piece of glass which I took out of the fish that caused all the noise.'

'Indeed, Ayesha' (which was my wife's name), said the jeweller's wife, 'I believe as you do it is a piece of glass; but as it is more beautiful than common glass, and I have just such another piece at home, I will buy it, if you will sell it.'

The children, who heard them talking of selling their plaything, presently interrupted their conversation, crying and begging their mother not to part with it, who, to quiet them, promised she would not.

The Jewess, being thus prevented from obtaining the supposed piece of glass by my children, went away; but first whispered to my wife, who followed her to the door, if she had a mind to sell it, not to show it to anybody without acquainting her. Rachel could not rest satisfied till she had made her husband acquainted with what she had seen in my house, and immediately went to his stall in the bezetzein to acquaint the Jew with her discovery. On her return home, she came again privately, and asked her if she would take twenty pieces of gold for the piece of glass she had shown her.

My wife, thinking the sum too considerable for a mere piece of glass, as she had thought it, would not make any bargain, but told her she could not part with it till she had spoken to me. In the meantime, I came from my work to dinner. As they were talking at the door my wife stopped me, and asked if I would sell the piece of glass she had found in the fish's belly for twenty pieces of gold, which our neighbour offered her. I returned no answer; but called to mind the confidence with which Saad, in giving me the piece of lead, told me it would make my fortune. The Jewess, fancying that the low price she had offered was the reason I made

no reply, said, 'I will give you fifty, neighbour, if that will do.'

As soon as I found that she rose so suddenly from twenty to fifty, I told her that I expected a great deal more. 'Well, neighbour,' said she, 'I will give you a hundred, and that is so much, I know not whether my husband will approve my offering it.'

At this new advance, I told her I would have a hundred thousand pieces of gold for it; that I saw plainly that the diamond, for such I now guessed it must be, was worth a great deal more, but to oblige her and her husband, as they were neighbours, I would limit myself to that price, which I was determined to have; and if they refused to give it, other jewellers should have it, who would give a great deal more.

The Jewess confirmed me in this resolution by her eagerness to conclude a bargain, and by coming up at several biddings to fifty thousand pieces of gold, which I refused. 'I can offer you no more,' said she, 'without my husband's consent. He will be at home at night, and I would beg the favour of you to let him see it,' which I promised.

At night the Jew himself came home. 'Neighbour Hassan,' said he, 'I desire you would show me the diamond your wife showed to mine.' I brought him in, and showed it to him. He looked at and admired it a long time. 'Well, neighbour,' said he, 'my wife tells me she offered you fifty thousand pieces of gold; I will give you twenty thousand more.'

'Neighbour,' said I, 'your wife can tell you that I value my diamond at a hundred thousand pieces, and I will take nothing less.'

He haggled a long time with me in hopes that I would make some abatement; but finding that I was positive, and for fear that I should show it to other jewellers, he at last concluded the bargain on my own terms, and fetched two bags of a thousand pieces each as an earnest. The next day he brought me the sum we had agreed for at the time appointed, and I delivered to him the diamond.

Having thus sold my diamond, and being rich infinitely beyond my hopes, I thanked God for His bounty; and would have gone and thrown myself at Saad's feet to express my gratitude

if I had known where he lived; as also at Saadi's, to whom I was first obliged, though his good intention had not the same success.

Afterwards I thought of the use I ought to make of so considerable a sum. My wife proposed immediately to buy rich clothes for herself and children; to purchase a house and furnish it handsomely. I told her we ought not to begin with such expenses; 'for,' said I, 'money should only be spent so that it may produce a fund from which we may draw without its failing. This I intend, and shall begin to-morrow.'

I spent all that day and the next in going to the people of my own trade, who worked as hard every day for their bread as I had done; and giving them money beforehand, engaged them to work for me in different sorts of ropemaking, according to their skill and ability, with a promise not to make them wait for their money, but to pay them as soon as their work was done.

By this means I engrossed almost all the business of Bagdad, and everybody was pleased with my exactness and punctual payment.

As so great a number of workmen produced a large quantity of work, I hired warehouses in several parts of the town to hold my goods, and appointed over each a clerk, to sell both wholesale and retail, and by this economy received considerable profit and income. Afterwards, to concentrate my business, I bought ground, and built the house you saw yesterday, which, though it makes so great an appearance, consists, for the most part, of warehouses for my business, with apartments for myself and family.

Some time after I had removed to this house, Saad and Saadi, who had scarcely thought of me since the last time they had been with me, called on me in my former habitation, and learnt to their great surprise, that I was become a great manufacturer, and was no longer called plain Hassan, but Cogia Hassan Alhabbal.

They immediately set out to visit me in my new abode. I saw my two friends as they approached my gate. I rose from my seat, ran to them, and would have kissed the hem of their garments; but they would not suffer it, and embraced me. I assured them I had not forgotten that I was poor Hassan the ropemaker, nor the

obligations I had to them; but were this not the case, I knew the respect due to them, and begged them to sit down in the place of honour, and I seated myself opposite to them.

Then Saadi, addressing himself to me, said, 'Cogia Hassan, I cannot express my joy to see you. I am persuaded that those four hundred pieces I gave you have made this wonderful change in your fortune.'

Saad did not at all agree with this speech of Saadi's. When he had done he said to him, 'Saadi, I am vexed that you still persist in not believing the statements Hassan has already made you. I believe those two accidents which befell him are true; but let him speak himself, and say to which of us he most owes his present good fortune.'

After this discourse of the two friends, I said, addressing myself to them both, 'Gentlemen, I will declare to you the whole truth with the same sincerity as before.' I then told them every circumstance of the history which I have now related to you, Commander of the Faithful.

All my protestations had no effect on Saadi. 'Cogia Hassan,' replied he, 'the adventure of the fish and of the diamond found in his stomach, appears to me as incredible as the vulture's flying away with your turban, and the exchange made by your wife with the sandman. Be it as it may, I am equally convinced that you are no longer poor, but rich, as I intended you should be by my means; and I rejoice sincerely.

As it grew late they arose to depart; when I stopped them, and said, 'There is one favour I have to ask. I beg of you to stay with me to-night, and to-morrow I will carry you by water to a small country house which I have bought, and we will return in the evening.'

'If Saad has no business that calls him elsewhere,' said Saadi, 'I consent.' Saad told him that nothing should prevent him enjoying his company.

While supper was being prepared, I showed my benefactors my house and all my offices. I call them both benefactors, without distinction; because without Saadi, Saad would never have given

me the piece of lead; and without Saad, Saadi would not have given me the four hundred pieces of gold. Then I brought them back again into the hall, where they asked me several questions about my concerns; and I gave them such answers as satisfied them.

During this conversation my servants came to tell me that supper was served up. I led them into another hall, where they admired the manner in which it was lighted, the furniture, and the entertainment I had provided. I regaled them also with a concert of vocal and instrumental music during the repast, and afterwards with a company of dancers, and other entertainments, endeavouring as much as possible to show them my gratitude.

The next morning, as we had agreed to set out early to enjoy the fresh air, we repaired to the river side by sunrise, and went on board a pleasure boat, well carpeted, that waited for us; and in less than an hour and a half, with six good rowers and the stream, we arrived at my country house.

Afterwards we walked in the gardens, where was a grove of orange and lemon trees, loaded with fruit and flowers, which were planted at equal distances, and watered by channels cut from a neighbouring stream. The pleasant shade, the fragrant smell which perfumed the air, the soft murmurings of the water, the harmonious notes of an infinite number of birds, were so delightful, that they frequently stopped to express how much they were obliged to me for bringing them to so exquisite a place, and to offer me their congratulations. I led them to the end of the grove, which was very long and broad, where I showed them a wood of large trees, which terminated my garden.

Two of my boys, whom I had sent into the country, with a tutor, for the air, had gone just then into the wood; and seeing a nest, which was built in the branches of a lofty tree, they bade a slave climb the tree for it. The slave, when he came to it, was much surprised to find it composed of a turban. He took it, brought it down, and as he thought that I might like to see a nest that was so uncommon, he gave it to the eldest boy to bring to me.

The two friends and I were very much surprised at the novelty; but I much more, when I recognized the turban to be that which the vulture had flown away with. After I had examined it well, and turned it about, I said to my guests, 'Gentlemen, can you

THE GOLD.

remember the turban I had on the day you did me the honour first to speak to me?' 'I do not think,' said Saad, 'that either my friend or I gave any attention to it; but if the hundred and ninety pieces of gold are in it, we cannot doubt of it.'

'Sir,' replied I, 'there is no doubt but it is the same turban; for, besides that I know it perfectly well, I feel by the weight it is too heavy to be any other, and you will perceive this if you will give yourself the trouble to take it in your hand.' Then, after taking out the young birds, I put it into his hands, and he gave it to Saadi.

'Now, sir,' added I, taking the turban again, 'observe well before I unwrap it, that it is of no very fresh date in the tree; and the state in which you see it, and the nest so neatly made in it, are sufficient proofs that the vulture dropped or laid it in the tree upon the day it was seized.'

While I was speaking, I pulled off the linen cloth which was wrapped about the cap of the turban, and took out the purse, which Saadi knew to be the same he had given me. I emptied it before them, and said, 'There, gentlemen, there is the money, count it, and see if it be right;' which Saad did, and found it to be one hundred and ninety pieces of gold. Then Saadi, who could not deny so manifest a truth, addressing himself to me, said, 'I agree, Cogia Hassan, that this money could not serve to enrich you, but the other hundred and ninety pieces, which you would make me believe you hid in a pot of bran, might,' 'Sir,' answered I, 'I have told you the truth in regard to both sums, and I shall hope yet to prove it to your satisfaction.'

After this we returned, and entered the house, just as dinner was being served. After dinner I left my guests to take their siesta during the heat of the day, while I went to give orders to my gardener. Afterwards I returned to them again, and we talked of indifferent matters till it grew a little cooler; when we returned into the garden for fresh air, and stayed till sunset. We then mounted our horses, and after a ride of two hours reached Bagdad by moonlight.

It happened, by some negligence of my grooms, that we were then out of grain for the horses, and the storehouses were all shut up; when one of my slaves, seeking about the neighbourhood, met with a pot of bran in a shop; bought the bran, and brought the pot along with him, promising to carry it back again the next day. The slave emptied the bran, and dividing it among the horses, felt

a linen cloth tied up, and very heavy; he brought the cloth to me in the condition that he found it, and presented it to me. I at once knew what it was, and said to my two benefactors, 'Gentlemen, it has pleased God that you should not part from me without being fully convinced of the truth of what I have assured you. There are the other hundred and ninety pieces of gold which you gave me,' continued I, addressing myself to Saadi; 'I know it well by the cloth, which I tied up with my own hands;' and then I told out the money before them. I ordered the pot to be brought to me, knew it to be the same, and sent to my wife to ask if she recognised it. She sent me word that it was the same pot she had exchanged full of bran for the scouring-earth.

Saadi readily submitted, renounced his incredulity, and said to Saad, 'I yield to you, and acknowledge that money is not always the means of becoming rich.'

When Saadi had spoken, I said to him, 'I dare not propose to return you the three hundred and eighty pieces of gold which it hath pleased God should be found, to undeceive you as to the opinion of my honesty. I am persuaded that you did not give them to me with an intention that I should return them; and if you approve of my proposal, to-morrow I will give them to the poor, that God may bless us both.'

The two friends lay at my house that night also; and next day, after embracing me, returned home. I thanked them both, and regarded the permission they gave me to cultivate their friendship, and to visit them, as a great honour.

The caliph, at the conclusion of this story, said, 'Cogia Hassan, I have not for a long time heard anything that has given me so much pleasure, as having been informed of the wonderful ways by which God gave thee thy riches. Thou oughtest to continue to return Him thanks, and to use well His blessings. That same diamond which made thy fortune is now in my treasury; and I am happy to learn how it came there: but because there may remain in Saadi some doubts on the singularity of this diamond, which I esteem the most precious and valuable jewel I possess, I

would have you carry him and Saad to my treasurer, who will show it them.'

After these words, the caliph signified to Cogia Hassan, Sidi Nouman, and Baba Abdalla, by a bow of his head, that he was satisfied with them; they all prostrated themselves at the throne, and retired.

THE HISTORY OF ALI BABA, AND OF THE FORTY ROBBERS KILLED BY ONE SLAVE.

There once lived in a town of Persia two brothers, one named Cassim, and the other Ali Baba. Their father divided a small inheritance equally between them. Cassim married a very rich wife, and became a wealthy merchant. Ali Baba married a woman as poor as himself, and lived by cutting wood, and bringing it upon three asses into the town to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to approach him. He observed it with attention, and distinguished soon after a body of horsemen, whom he suspected might be robbers. He determined to leave his asses to save himself. He climbed up a large tree, planted on a high rock, whose branches were thick enough to conceal him, and yet enabled him to see all that passed without being discovered.

The troop, who were to the number of forty, all well mounted and armed, came to the foot of the rock on which the tree stood, and there dismounted. Every man unbridled his horse, tied him to some shrub, and hung about his neck a bag of corn which they brought behind them. Then each of them took off his saddle-bag, which seemed to Ali Baba to be full of gold and silver from its weight. One, whom he took to be their captain, came under the tree in which Ali Baba was concealed; and, making his way through some shrubs, pronounced these words—'Open, Sesame!' As soon as the captain of the robbers had thus spoken, a door

opened in the rock; and after he had made all his troop enter before him, he followed them, when the door shut again of itself.

The robbers stayed some time within the rock, during which Ali Baba, fearful of being caught, remained in the tree.

At last the door opened again, and as the captain went in last, so he came out first, and stood to see them all pass by him; when Ali Baba heard him make the door close by pronouncing these words, 'Shut, Sesame!' Every man at once went and bridled his horse, fastened his wallet, and mounted again. When the captain

ALI BABA AND HIS ASSES.

saw them all ready, he put himself at their head, and they returned the way they had come.

Ali Baba followed them with his eyes as far he could see them, and afterwards stayed a considerable time before he descended. Remembering the words the captain of the robbers used to cause the door to open and shut, he had the curiosity to try if his pronouncing them would have the same effect. Accordingly, he went among the shrubs, and perceiving the door concealed behind them, stood before it, and said, 'Open, Sesame!' The door instantly flew wide open.

Ali Baba, who expected a dark, dismal cavern, was surprised to see a well-lighted and spacious chamber, which received the light from an opening at the top of the rock, and in which were all sorts of provisions, rich bales of silk, stuff, brocade, and valuable carpeting, piled upon one another, gold and silver ingots in great heaps, and money in bags. The sight of all these riches made him suppose that this cave must have been occupied for ages by robbers, who had succeeded one another.

Ali Baba went boldly into the cave, and collected as much of the gold coin, which was in bags, as he thought his three asses could carry. When he had loaded them with the bags, he laid wood over them in such a manner that they could not be seen. When he had passed in and out as often as he wished, he stood before the door, and pronouncing the words, 'Shut, Sesame!' the door closed of itself. He then made the best of his way to town.

When Ali Baba got home, he drove his asses into a little yard, shut the gates very carefully, threw off the wood that covered the panniers, carried the bags into the house, and ranged them in order before his wife. He then emptied the bags, which raised such a great heap of gold as dazzled his wife's eyes, and then he told her the whole adventure from beginning to end, and, above all, recommended her to keep it secret.

The wife rejoiced greatly at their good fortune, and would count all the gold piece by piece. 'Wife,' replied Ali Baba, 'you do not know what you undertake, when you pretend to count the money; you will never have done. I will dig a hole, and bury it. There is no time to be lost.' 'You are in the right, husband,' replied she; 'but let us know, as nigh as possible, how much we have. I will borrow a small measure, and measure it, while you dig the hole.'

Away the wife ran to her brother-in-law Cassim, who lived just by, and, addressing herself to his wife, desired her to lend her a measure for a little while. Her sister-in-law asked her whether she would have a great or a small one. The other asked for a small one. She bade her stay a little, and she would readily fetch one.

The sister-in-law did so, but as she knew Ali Baba's poverty, she was curious to know what sort of grain his wife wanted to measure, and, artfully putting some suet at the bottom of the measure, brought it to her, with the excuse that she was sorry that she had made her stay so long, but that she could not find it sooner.

Ali Baba's wife went home, set the measure upon the heap of gold, filled it, and emptied it often upon the sofa, till she had done, when she was very well satisfied to find the number of measures amounted to so many as they did, and went to tell her husband, who had almost finished digging the hole. While Ali Baba was burying the gold, his wife, to show her exactness and diligence to her sister-in-law, carried the measure back again, but without taking notice that a piece of gold had stuck to the bottom. 'Sister,' said she, giving it to her again, 'you see that I have not kept your measure long. I am obliged to you for it, and return it with thanks.'

As soon as Ali Baba's wife was gone, Cassim's wife looked at the bottom of the measure, and was in inexpressible surprise to find a piece of gold sticking to it. Envy immediately possessed her breast. 'What!' said she, 'has Ali Baba gold so plentiful as to measure it? Whence has he all this wealth?'

Cassim, her husband, was at his counting-house. When he came home his wife said to him, 'Cassim, I know you think yourself rich, but Ali Baba is infinitely richer than you. He does not count his money, but measures it.' Cassim desired her to explain the riddle, which she did by telling him the stratagem she had used to make the discovery, and showed him the piece of money, which was so old that they could not tell in what prince's reign it was coined.

Cassim, after he had married the rich widow, had never treated Ali Baba as a brother, but neglected him; and now, instead of being pleased, he conceived a base envy at his brother's prosperity. He could not sleep all that night, and went to him in the morning before sunrise. 'Ali Baba,' said he, 'I am surprised at you! you pretend to be miserably poor, and yet you measure gold. My wife found this at the bottom of the measure you borrowed yesterday.'

By this discourse, Ali Baba perceived that Cassim and his wife, through his own wife's folly, knew what they had so much reason to conceal; but what was done could not be undone. Therefore, without showing the least surprise or trouble, he confessed all, and offered his brother part of his treasure to keep the secret.

'I expect as much,' replied Cassim haughtily; 'but I must know exactly where this treasure is, and how I may visit it myself when I choose; otherwise, I will go and inform against you, and then you will not only get no more, but will lose all you have, and I shall have a share for my information.'

Ali Baba told him all he desired, even to the very words he was to use to gain admission into the cave.

Cassim rose the next morning long before the sun, and set out for the forest with ten mules bearing great chests, which he designed to fill and followed the road which Ali Baba had pointed out to him. He was not long before he reached the rock, and found out the place, by the tree and other marks which his brother had given him. When he reached the entrance of the cavern, he pronounced the words, 'Open, Sesame!' The door immediately opened, and when he was in, closed upon him. On examining the cave, he was in great admiration to find much more riches than he had expected from Ali Baba's relation. He quickly laid as many bags of gold as he could carry at the door of the cavern; but, his thoughts were so full of the great riches he should possess, that he could not think of the necessary word to make it open, and instead of 'Sesame' said, 'Open, Barley!' and was much amazed to find that the door remained fast shut. He named several sorts of grain, but still the door would not open.

Cassim had never expected such an incident, and was so alarmed at the danger he was in, that the more he endeavoured to remember the word 'Sesame,' the more his memory was confounded, and he had as much forgotten it as if he had never heard it mentioned. He threw down the bags he had loaded himself with, and walked distractedly up and down the cave, without having the least regard to the riches that were round him.

About noon the robbers visited their cave. At some distance they saw Cassim's mules struggling about the rock, with great chests on their backs. Alarmed at this they galloped full speed to the cave. They drove away the mules, who strayed through the forest so far that they were soon out of sight, and went directly, with their naked sabres in their hands, to the door, which, on their captain pronouncing the proper words, immediately opened.

Cassim, who heard the noise of the horses' feet, at once guessed the arrival of the robbers, and resolved to make one effort for his life. He rushed to the door, and no sooner saw the door open, than he ran out and threw the leader down, but could not escape the other robbers, who with their scimitars soon deprived him of life.

The first care of the robbers after this was to examine the cave. They found all the bags which Cassim had brought to the door, to be ready to load his mules, and carried them again to their places, but they did not miss what Ali Baba had taken away before. Then holding a council, and deliberating upon this occurrence, they guessed that Cassim, when he was in, could not get out again, but could not imagine how he had learned the secret words by which alone he could enter. They could not deny the fact of his being there; and to terrify any person or accomplice who should attempt the same thing, they agreed to cut Cassim's body into four quarters—to hang two on one side, and two on the other, within the door of the cave. They had no sooner taken this resolution than they put it in execution; and when they had nothing more to detain them, left the place of their hoards well closed. They mounted their horses, went to beat the roads again, and to attack the caravans they might meet.

In the meantime, Cassim's wife was very uneasy when night came, and her husband was not returned. She ran to Ali Baba in great alarm, and said, 'I believe, brother-in-law, that you know Cassim is gone to the forest, and upon what account; it is now night, and he has not returned; I am afraid some misfortune has happened to him.' Ali Baba told her that she need not frighten herself, for that certainly Cassim would not think it proper to come into the town till the night should be pretty far advanced.

Cassim's wife, considering how much it concerned her husband to keep the business secret, was the more easily persuaded to believe her brother-in-law. She went home again, and waited patiently till midnight. Then her fear redoubled, and her grief was the more sensible because she was forced to keep it to herself. She repented of her foolish curiosity, and cursed her desire of prying into the affairs of her brother and sister-in-law. She spent all the night in weeping; and, as soon as it was day, went to them, telling them, by her tears, the cause of her coming.

Ali Baba did not wait for his sister-in-law to desire him to go to see what was become of Cassim, but departed immediately with his three asses, begging of her first to moderate her affliction. He went to the forest, and when he came near the rock, having seen neither his brother nor the mules in his way, was seriously alarmed at finding some blood spilt near the door, which he took for an ill omen; but when he had pronounced the word, and the door had opened, he was struck with horror at the dismal sight of his brother's body. He was not long in determining how he should pay the last dues to his brother; but without adverting to the little fraternal affection he had shown for him, went into the cave to find something to enshroud his remains; and having loaded one of his asses with them, covered them over with wood. The other two asses he loaded with bags of gold, covering them with wood also as before; and then bidding the door shut, came away; but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he came home, he drove the two asses loaded with gold into his little yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's house.

Ali Baba knocked at the door, which was opened by Morgiana, a clever, intelligent slave, who was fruitful in inventions to meet the most difficult circumstances. When he came into the court, he unloaded the ass, and taking Morgiana aside, said to her, 'you must observe an inviolable secrecy. Your master's body is contained in these two panniers. We must bury him as if he had died

LEADING THE COBBLER.

a natural death. Go now and tell your mistress. I leave the matter to your wit and skilful devices.'

Ali Baba helped to place the body in Cassim's house, again recommended to Morgiana to act her part well, and then returned with his ass.

As Ali Baba and his wife were often seen to go between Cassim's and their own house all that day, and to seem melancholy, nobody was surprised in the evening to hear the lamentable shrieks and cries of Cassim's wife and Morgiana, who gave out everywhere that her master was dead. The next morning at daybreak, Morgiana went to an old cobbler whom she knew to be always early at his stall, and bidding him good-morrow, put a piece of gold into his hand, saying, 'Baba Mustapha, you must bring with you your sewing tackle, and come with me; but I must tell you, I shall blindfold you when you come to such a place.'

Baba Mustapha seemed to hesitate a little at these words. 'Oh! oh!' replied he, 'you must have me do something against my conscience, or against my honour?' 'God forbid,' said Morgiana, putting another piece of gold into his hand, 'that I should ask anything that is contrary to your honour! only come along with me and fear nothing.'

Baba Mustapha went with Morgiana, who, after she had bound his eyes with a handkerchief at the place she had mentioned, conveyed him to her deceased master's house, and never unloosed his eyes till he had entered the room where she had put the corpse together. 'Baba Mustapha,' said she, 'you must make haste and sew the parts of this body together; and when you have done, I will give you another piece of gold.'

After Baba Mustapha had finished his task, she blindfolded him again, gave him the third piece of gold as she had promised, and recommending secrecy to him, carried him back to the place where she first bound his eyes, pulled off the bandage, and let him go home, but watched him that he returned towards his stall, till he was quite out of sight, for fear he should have the curiosity to return and dodge her; she then went home.

In this manner Cassim's melancholy death was concealed, and hushed up between Ali Baba, his widow, and Morgiana, his slave, with so much contrivance that nobody in the city had the least knowledge or suspicion of the cause of it. Three or four days after the funeral, Ali Baba removed his few goods openly to his sister-in-law's house, in which it was agreed that he should in future live; but the money he had taken from the robbers he conveyed thither by night. As for Cassim's warehouse, he entrusted it entirely to the management of his eldest son.

While these things were being done, the forty robbers again visited their retreat in the forest. Great, then, was their surprise to find Cassim's body taken away, with some of their bags of gold. 'We are certainly discovered,' said the captain. 'The removal of the body, and the loss of some of our money, plainly shows that the man whom we killed had an accomplice; and for our own lives' sake we must try and find him. What say you, my lads?'

All the robbers unanimously approved of the captain's proposal.

'Well,' said the captain, 'one of you, the boldest and most skilful among you, must go into the town, disguised as a traveller and a stranger, to try if he can hear any talk of the man whom we have killed, and endeavour to find out who he was, and where he lived. This is a matter of the first importance, and for fear of any treachery, I propose that whoever undertakes this business without success, even though the failure arises only from an error of judgment, shall suffer death.'

Without waiting for the sentiments of his companions, one of the robbers started up, and said, 'I submit to this condition, and think it an honour to expose my life to serve the troop.'

After this robber had received great commendations from the captain and his comrades, he disguised himself so that nobody would take him for what he was; and taking his leave of the troop that night, went into the town just at daybreak, and walked up and down, till accidentally he came to Baba Mustapha's stall, which was always open before any of the shops.

Baba Mustapha was seated with an awl in his hand, just going to work. The robber saluted him, bidding him good-morrow; and, perceiving that he was old, said, 'Honest man, you begin to work very early; is it possible that one of your age can see so well? I question, even if it were somewhat lighter, whether you could see to stitch.'

'You do not know me,' replied Baba Mustapha; 'for old as I am, I have extraordinary good eyes; and you will not doubt it when I tell you that I sewed the body of a dead man together in a place where I had not so much light as I have now.'

'A dead body!' exclaimed the robber, with affected amazement. 'Yes, yes,' answered Baba Mustapha; 'I see you want to have me speak out, but you shall know no more.'

The robber felt sure that he had discovered what he sought. He pulled out a piece of gold, and putting it into Baba Mustapha's hand, said to him, 'I do not want to learn your secret, though I can assure you you might safely trust me with it. The only thing I desire of you is to show me the house where you stitched up the dead body.'

'If I were disposed to do you that favour,' replied Baba Mustapha, 'I assure you I cannot. I was taken to a certain place, whence I was led blindfold to the house, and afterwards brought back again in the same manner; you see, therefore, the impossibility of my doing what you desire.'

'Well,' replied the robber, 'you may, however, remember a little of the way that you were led blindfold. Come, let me blind your eyes at the same place. We will walk together; perhaps you may recognise some part; and as everybody ought to be paid for their trouble, there is another piece of gold for you; gratify me in what I ask you.' So saying, he put another piece of gold into his hand.

The two pieces of gold were great temptations to Baba Mustapha. He looked at them a long time in his hand, without saying a word, but at last he pulled out his purse and put them in. 'I cannot promise,' said he to the robber, 'that I can remember the way exactly; but since you desire, I will try what I can do.' At

these words Baba Mustapha rose up, to the great joy of the robber, and led him to the place where Morgiana had bound his eyes. 'It was here,' said Baba Mustapha, 'I was blindfolded; and I turned this way.' The robber tied his handkerchief over his eyes, and walked by him till they stopped directly at Cassim's house, where Ali Baba then lived. The thief, before he pulled off the band, marked the door with a piece of chalk, which he had ready in his hand, and then asked him if he knew whose house that was; to which Baba Mustapha replied, that as he did not live in that neighbourhood he could not tell.

CHALKING THE DOOR.

The robber, finding he could discover no more from Baba Mustapha, thanked him for the trouble he had taken, and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little after the robber and Baba Mustapha had parted, Morgiana went out of Ali Baba's house upon some errand, and upon her return, seeing the mark the robber had made, stopped to observe it. 'What can be the meaning of this mark?' said she to herself; 'somebody intends my master no good: however, with whatever intention it was done, it is advisable to guard against the worst.' Accordingly, she fetched a piece of chalk, and marked two or three doors on each side, in the same manner, without saying a word to her master or mistress.

In the meantime, the robber rejoined his troop in the forest, and recounted to them his success, expatiating upon his good fortune in meeting so soon with the only person who could inform him of what he wanted to know. All the robbers listened to him with the utmost satisfaction; when the captain, after commending his diligence, addressing himself to them all, said, 'Comrades, we have no time to lose: let us set off well armed, without its appearing who we are; but that we may not excite any suspicion, let only one or two go into the town together, and join at our rendezvous, which shall be the great square. In the meantime, our comrade who brought us the good news and I will go and find out the house, that we may consult what had best be done.'

This speech and plan was approved of by all, and they were soon ready. They filed off in parties of two each, after some interval of time, and got into the town without being in the least suspected. The captain, and he who had visited the town in the morning as spy, came in the last. He led the captain into the street where he had marked Ali Baba's residence; and when they came to the first of the houses which Morgiana had marked, he pointed it out. But the captain observed that the next door was chalked in the same manner, and in the same place; and showing it to his guide, asked him which house it was, that, or the first. The guide was so confounded that he knew not what answer to make, but still more puzzled when he and the captain saw five or six houses similarly marked. He assured the captain with an oath, that he had marked but one, and could not tell who had chalked the rest, so that he could not distinguish the house which the cobbler had stopped at.

The captain, finding that their design had proved abortive, went directly to the place of rendezvous, and told his troop that they had lost their labour, and must return to their cave. He himself set them the example, and they all returned as they had come.

When the troop was all got together, the captain told them the reason of their returning; and presently the conductor was declared by all worthy of death. He condemned himself, acknowledging

that he ought to have taken better precaution, and prepared to receive the stroke from him who was appointed to cut off his head.

But as the safety of the troop required the discovery of the second intruder into the cave, another of the gang, who promised himself that he should succeed better, presented himself, and his offer being accepted, he went and corrupted Baba Mustapha, as the other had done, and, being shown the house, marked it in a place more remote from sight with red chalk.

Not long after, Morgiana, whose eyes nothing could escape, went out, and seeing the red chalk, and arguing with herself as she had done before, marked the other neighbour's houses in the same place and manner.

The robber, at his return to his company, valued himself much on the precaution he had taken, which he looked upon as an infallible way of distinguishing Ali Baba's house from the others; and the captain and all of them thought that it must succeed. They conveyed themselves into the town with the same precaution as before; but when the robber and his captain came to the street they found the same difficulty; at which the captain was enraged, and the robber in as great confusion as his predecessor.

Thus the captain and his troop were forced to retire a second time, and much more dissatisfied; while the robber, who had been the author of the mistake, underwent the same punishment, which he willingly submitted to.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information of the residence of their plunderer. He found by their example that their heads were not so good as their hands on such occasions, and therefore resolved to take upon himself the important commission.

Accordingly, he went and addressed himself to Baba Mustapha, who did him the same service he had done to the other robbers. He did not set any particular mark on the house, but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it.

The captain, well satisfied with his attempt, and informed of what he wanted to know, returned to the forest; and when he came into the cave, where the troop waited for him, said, 'Now, comrades, nothing can prevent our full revenge, as I am certain of the house; and in my way hither I have thought how to put it into execution, but if any one can form a better expedient, let him communicate it.' He then told them his contrivance; and as they

THE OIL MERCHANT.

approved of it, ordered them to go into the villages about, and buy nineteen mules, with thirty-eight large leather jars, one full of oil, and the others empty.

In two or three days' time the robbers had purchased the mules and jars, and as the mouths of the jars were rather too narrow for his purpose, the captain caused them to be widened; and after having put one of his men into each, with the weapons which he thought fit, leaving open the seam which had been undone to leave

them room to breathe, he rubbed the jars on the outside with oil from the full vessel.

Things being thus prepared, when the nineteen mules were loaded with thirty-seven robbers in jars, and the jar of oil, the captain, as their driver, set out with them, and reached the town by the dusk of the evening, as he had intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked; but was prevented by his sitting there after supper to take a little fresh air. He stopped his mules, addressed himself to him, and said, 'I have brought some oil a great way, to sell at to morrow's market; and it is now so late that I do not know where to lodge. If I should not be troublesome to you, do me the favour to let me pass the night with you, and I shall be very much obliged by your hospitality.'

Though Ali Baba had seen the captain of the robbers in the forest, and had heard him speak, it was impossible to know him in the disguise of an oil merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave, and ordered him, when the mules were unloaded, to put them into the stable, and to feed them; and then went to Morgiana to bid her to get a good supper for his guest. After they had finished supper, Ali Baba, charging Morgiana afresh to take care of his guest, said to her, 'To-morrow morning I design to go to the bath before day; take care my bathing linen be ready, give them to Abdalla, which was the slave's name, and make me some good broth against I return.' After this he went to bed.

In the meantime the captain of the robbers went into the yard, took off the lid of each jar, and gave his people orders what to do. Beginning at the first jar, and so on to the last, he said to each man; 'As soon as I throw some stones out of the chamber window where I lie, do not fail to come out, and I will immediately join you.' After this he returned into the house, when Morgiana, taking up a light, conducted him to his chamber, where she left him; and he, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes, that he might be the more ready to rise.

Morgiana, remembering Ali Baba's orders, got his bathing linen ready, and ordered Abdalla to set on the pot for the broth; but while she was preparing it the lamp went out, and there was no more oil in the house, nor any candles. What to do she did not know, for the broth must be made. Abdalla, seeing her very uneasy, said, 'Do not fret and tease yourself, but go into the yard, and take some oil out of one of the jars.'

Morgiana thanked Abdalla for his advice, took the oil-pot, and went into the yard; when, as she came nigh the first jar, the robber within said softly, 'Is it time?'

Though naturally much surprised at finding a man in the jar instead of the oil she wanted, she immediately felt the importance of keeping silence, as Ali Baba, his family, and herself were in great danger; and, collecting herself, without showing the least emotion, she answered, 'Not yet, but presently.' She went quietly in this manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means Morgiana found that her master Ali Baba had admitted thirty-eight robbers into his house, and that this pretended oil merchant was their captain. She made what haste she could to fill her oil-pot, and returned into the kitchen, where, as soon as she had lighted her lamp, she took a great kettle, went again to the oil-jar, filled the kettle, set it on a large wood fire, and as soon as it boiled, went and poured enough into every jar to stifle and destroy the robber within.

When this action, worthy of the courage of Morgiana, was executed without any noise, as she had projected, she returned into the kitchen with the empty kettle; and having put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out the lamp also, and remained silent, resolving not to go to rest till she had observed what might follow through a window of the kitchen, which opened into the yard.

She had not waited long before the captain of the robbers got up, opened the window, and finding no light, and hearing no noise, or any one stirring in the house gave the appointed signal by throwing little stones, several of which hit the jars, as he

doubted not by the sound they gave. He then listened, but not hearing or perceiving anything whereby he could judge that his companions stirred, he began to grow very uneasy, threw stones a second and also a third time, and could not comprehend the reason that none of them should answer his signal. Much alarmed, he went softly down into the yard, and going to the first jar, whilst asking the robber, whom he thought alive, if he was in readiness, smelt the hot boiled oil, which sent forth a steam out of the jar. Hence he suspected that his plot to murder Ali Baba, and plunder his house, was discovered. Examining all the jars, one after another, he found that all his gang were dead; and, enraged to despair at having failed in his design, he forced the lock of a door that led from the yard to the garden, and, climbing over the walls, made his escape.

When Morgiana saw him depart, she went to bed, satisfied and pleased to have succeeded so well in saving her master and family.

Ali Baba rose before day, and, followed by his slave, went to the baths, entirely ignorant of the important event which had happened at home.

When he returned from the baths, he was very much surprised to see the oil-jars, and that the merchant was not gone with the mules. He asked Morgiana, who opened the door, the reason of it. 'My good master,' answered she, 'God preserve you and all your family. You will be better informed of what you wish to know when you have seen what I have to show you, if you will follow me.'

As soon as Morgiana had shut the door, Ali Baba followed her when she requested him to look into the first jar, and see if there was any oil. Ali Baba did so, and seeing a man, started back in alarm, and cried out. 'Do not be afraid,' said Morgiana, 'the man you see there can neither do you nor anybody else any harm. He is dead.' 'Ah, Morgiana,' said Ali Baba, 'what is it you show me? Explain yourself.' 'I will,' replied Morgiana. 'Moderate your astonishment, and do not excite the curiosity of your neighbours; for it is of great importance to keep this affair secret. Look into all the other jars.'

Ali Baba examined all the other jars, one after another; and when he came to that which had the oil in, found it prodigiously sunk, and stood for some time motionless, sometimes looking at the jars, and sometimes at Morgiana, without saying a word, so great was his surprise. At last, when he had recovered himself, he said, 'And what is become of the merchant?'

'Merchant!' answered she; 'he is as much one as I am. I will tell you who he is, and what is become of him; but you had better hear the story in your own chamber: for it is time for your health that you had your broth after your bathing.'

Morgiana then told him all she had done, from the first observing the mark upon the house, to the destruction of the robbers, and the flight of their captain.

On hearing of these brave deeds from the lips of Morgiana, Ali Baba said to her, 'God, by your means, has delivered me from the snares these robbers laid for my destruction. I owe, therefore, my life to you; and, for the first token of my acknowledgment, give you your liberty from this moment, till I can complete your recompense, as I intend.'

Ali Baba's garden was very long, and shaded at the farther end by a great number of large trees. Near these he and the slave Abdalla dug a trench, long and wide enough to hold the bodies of the robbers; and as the earth was light, they were not long in doing it. When this was done, Ali Baba hid the jars and weapons; and as he had no occasion for the mules, he sent them at different times to be sold in the market by his slave.

While Ali Baba took these measures, the captain of the forty robbers returned to the forest with inconceivable mortification. He did not stay long; the loneliness of the gloomy cavern became frightful to him. He determined, however, to avenge the fate of his companions, and to accomplish the death of Ali Baba. For this purpose he returned to the town and took a lodging in a khan, and disguised himself as a merchant in silks. Under this assumed character, he gradually conveyed a great many sorts of rich stuffs and fine linen to his lodging from the cavern, but with all the necessary precautions to conceal the place whence he brought

them. In order to dispose of the merchandise, when he had thus amassed them together, he took a warehouse, which happened to be opposite to Cassim's, which Ali Baba's son had occupied since the death of his uncle.

THE CAPTAIN.

He took the name Cogia Houssain, and, as a new comer, was, according to custom, extremely civil and complaisant to all the merchants his neighbours. Ali Baba's son was from his vicinity, one of the first to converse with Cogia Houssain, who strove to cultivate his friendship more particularly. Two or three days after

he was settled, Ali Baba came to see his son, and the captain of the robbers recognised him at once, and soon learned from his son who he was. After this he increased his assiduities, caressed him in the most engaging manner, made him some small presents, and often asked him to dine and sup with him, when he treated him very handsomely.

Ali Baba's son did not choose to lie under such obligation to Cogia Houssain; but was so much straightened for want of room in his house, that he could not entertain him. He therefore acquainted his father, Ali Baba, with his wish to invite him in return.

Ali Baba with great pleasure took the treat upon himself. 'Son,' said he, 'to-morrow being Friday, which is a day that the shops of such great merchants as Cogia Houssain and yourself are shut, get him to accompany you, and as you pass by my door, call in. I will go and order Morgiana to provide a supper.'

The next day Ali Baba's son and Cogia Houssain met by appointment, took their walk, and as they returned, Ali Baba's son led Cogia Houssain through the street where his father lived, and when they came to the house, stopped and knocked at the door. 'This, sir,' said he, 'is my father's house, whom, from the account I have given him of your friendship, charged me to procure him the honour of your acquaintance; and I desire you to add this pleasure to those for which I am already indebted to you.'

Though it was the soul aim of Cogia Houssain to introduce himself into Ali Baba's house that he might kill him, without hazarding his own life or making any noise, yet he excused himself and offered to take his leave; but a slave having opened the door, Ali Baba's son took him obligingly by the hand, and, in a manner, forced him in.

Ali Baba received Cogia Houssain with a smiling countenance, and in the most obliging manner he could wish. He thanked him for all the favours he had done his son; adding withal, the obligation was the greater as he was a young man, not much acquainted with the world, and that he might contribute to his information.

Cogia Houssain returned the compliment by assuring Ali Baba that though his son might not have acquired the experience of older men, he had good sense equal to the experience of many others. After a little more conversation on different subjects, he offered again to take his leave, when Ali Baba, stopping him, said, 'where are you going sir, in so much haste? I beg you would do me the honour to sup with me, though my entertainment may not be worthy of your acceptance; such as it is, I heartily offer it.' 'Sir,' replied Cogia Houssain, 'I am thoroughly persuaded by your good will; but the truth is, I can eat no victuals that have any salt in them; therefore judge how I should feel at your table.' 'If that is the only reason,' said Ali Baba, 'it ought not to deprive me of the honour of your company; for, in the first place, there is no salt ever put into my bread, and as to the meat we shall have to-night, I promise you there shall be none in that. Therefore you must do me the favour to stay. I will return immediately.'

Ali Baba went into the kitchen, and ordered Morgiana to put no salt to the meat that was to be dressed that night; and to make quickly two or three ragouts besides what he had ordered, but be sure to put no salt in them.

Morgiana, who was always ready to obey her master, could not help being surprised at his strange order. 'Who is this strange man,' said she, 'who eats no salt with his meat? Your supper will be spoiled, if I keep it back so long.' 'Do not be angry Morgiana,' replied Ali Baba; 'he is an honest man, therefore do as I bid you.'

Morgiana obeyed, though with no little reluctance, and had a curiosity to see this man who ate no salt. To this end, when she had finished what she had to do in the kitchen, she helped Abdalla to carry up the dishes; and looking at Cogia Houssian, knew him at first sight, notwithstanding his disguise, to be the captain of the robbers, and examining him very carefully, perceived that he had a dagger under his garment. 'I am not in the least amazed,' said she to herself, 'that this wicked man, who is my master's greatest enemy, would eat no salt with him, since he intends to assassinate him; but I will prevent him.'

Morgiana, while they were at supper, determined in her own mind to execute one of the boldest acts ever meditated. When Abdalla came for the dessert or fruit, and had put it with the wine and glasses before Ali Baba, Morgiana retired, dressed herself neatly, with a suitable head-dress like a dancer, girded her waist with a silver-gilt girdle, to which their hung a poinard with a hilt and guard of the same metal, and put a handsome mask on her face. When she had thus disguised herself, she said to Abdalla, 'take your tabor, and let us go and divert our master and his son's friend, as we do sometimes when he is alone.'

Abdalla took his tabor and played all the way into the hall before Morgiana, who, when she came to the door, made a low obeisance by way of asking leave to exhibit her skill, while Abdalla left off playing. 'Come in, Morgiana,' said Ali Baba, 'and let Cogia Houssian see what you can do, that he may tell us what he thinks of your performance.'

As soon as Abdalla saw that Ali Baba and Cogia Houssian had done talking, he began to play on the tabor, and accompanied it with an air, to which Morgiana, who was an excellent performer, danced in such a manner as would have created admiration in any company.

After she had danced several dances with much grace, she drew the poinard, and holding it in her hand, began a dance, in which she outdid herself, by the many different figures, light movements, and the surprising leaps and wonderful exertions with which she accompanied it. Sometimes she presented the poinard to one breast, sometimes to another, and oftentimes seemed to strike her own. At last, she snatched the tabor from Abdalla with her left hand, and holding the dagger in her right, presented the other side of the tabor, after the manner of those who get a livlihood by dancing, and solicit the liberality of the spectators.

Ali Baba put a piece of gold into the tabor, as did also his son; and Cogia Houssian, seeing that she was coming to him, had pulled his purse out of his bosom to make her a present; but while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself, plunged the poinard into his heart.

MORGIANA.

Ali Baba and his son, shocked at this action, cried out aloud. 'Unhappy woman!' exclaimed Ali Baba, 'what have you done, to ruin me and my family?' 'It was to preserve, not to ruin you,' answered Morgiana; 'for see here,' continued she, opening the

pretended Cogia Houssain's garment, and showing the dagger, 'what an enemy you had entertained! Look well at him, and you will find him to be both the fictitious oil merchant, and the captain of the gang of forty robbers. Remember, too, that he would eat no salt with you; and what would you have more to persuade you of his wicked design? Before I saw him, I suspected him as soon as you told me you had such a guest. I knew him, and you now find that my suspicion was not groundless.'

Ali Baba, who immediately felt the new obligation he had to Morgiana for saving his life a second time, embraced her: 'Morgiana,' said he, 'I gave you your liberty, and then promised you that my gratitude should not stop there, but that I would soon give you higher proofs of its sincerity, which I now do by making you my daughter-in-law.' Then addressing himself to his son, he said, 'I believe you, son, to be so dutiful a child, that you will not refuse Morgiana for your wife. You see that Cogia Houssain sought your friendship with a treacherous design to take away my life; and if he had succeeded, there is no doubt but he would have sacrificed you also to his revenge. Consider, that by marrying Morgiana you marry the preserver of my family and your own.'

The son, far from showing any dislike, readily consented to the marriage; not only because he would not disobey his father, but also because it was agreeable to his inclination. After this they thought of burying the captain of the robbers with his comrades, and did it so privately that nobody discovered their bones till many years after, when no one had any concern in the publication of this remarkable history. A few days afterwards Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity, a sumptuous feast, and the usual dancing and spectacles; and had the satisfaction to see that his friends and neighbours whom he invited, had no knowledge of the true motives of the marriage; but that those who were not unacquainted with Morgiana's good qualities commended his generosity and goodness of heart. Ali Baba did not visit the robbers' cave for a whole year, as he supposed the other two, whom he could get no account of, might be alive.

At the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey. He mounted his horse, and when he came to the cave he alighted, tied his horse to a tree, then approaching the entrance, and pronouncing the words, 'Open, Sesame!' the door opened. He entered the cavern, and by the condition he found things in, judged that nobody had been there since the captain had fetched the goods for his shop. From this time he believed he was the only person in the world who had the secret of opening the cave, and that all the treasure was at his sole disposal. He put as much gold into his saddle-bag as his horse could carry, and returned to town. Some years later he carried his son to the cave and taught him the secret, which he handed down to his posterity, who, using their good fortune with moderation, lived in great honour and splendour.

THE STORY OF SINDBAD THE SAILOR.

In the reign of the same caliph, Haroun Alraschid, of whom we have already heard, there lived at Bagdad a poor porter called Hindbad. One day, when the weather was excessively hot, he was employed to carry a heavy burden from one end of the town to the other. Being much fatigued, he took off his load, and sat upon it, near a large mansion.

He was much pleased that he stopped at this place; for the agreeable smell of wood of aloes and of pastils that came from the house, mixing with the scent of the rose-water, completely perfumed and embalmed the air. Besides, he heard from within a concert of instrumental music, accompanied with the harmonious notes of nightingales and other birds. This charming melody, and the smelling of several sorts of savoury dishes, made the porter conclude there was a feast with great rejoicings within. His business seldom leading him that way, he knew not to whom the mansion belonged; but he went to some of the servants, whom he saw

standing at the gate in magnificent apparel, and asked the name of the proprietor. 'How,' replied one of them, 'do you live in Bagdad, and know not that this is the house of Sindbad the Sailor, that famous voyager who has sailed round the world?' The porter lifted up his eyes to heaven, and said, loud enough to be heard, 'Almighty Creator of all things, consider the difference between Sindbad and me! I am every day exposed to fatigues and calamities, and can scarcely get coarse barley-bread for myself and my family, whilst happy Sindbad profusely expends immense riches, and leads a life of continual pleasure. What has he done to obtain of Thee a lot so agreeable? And what have I done to deserve one so wretched?'

HINDBAD OVERHEARD.

Whilst the porter was thus indulging his melancholy, a servant came out of the house, and taking him by the arm, bade him follow him, for Sindbad, his master, wanted to speak to him.

The servants brought him into a great hall, where a number of people sat round a table, covered with all sorts of savoury dishes. At the upper end sat a comely, venerable gentleman, with a long white beard, and behind him stood a number of officers and domestics, all ready to attend his pleasure. This person was Sindbad. Hindbad, whose

fear was increased at the sight of so many people, and of a banquet so sumptuous, saluted the company trembling. Sindbad bade him draw near, and seating him at his right hand, served him himself, and gave him excellent wine, of which there was abundance upon the sideboard.

Now, Sinbad had himself heard the porter complain through the window, and this it was that induced him to have him brought in. When the repast was over, Sindbad addressed his conversation to Hindbad, and inquired his name and employment, and said, 'I wish to hear from your own mouth what it was you lately said in the street.'

At this request Hindbad hung down his head in confusion, and replied, 'My lord, I confess that my fatigue put me out of humour, and occasioned me to utter some indiscreet words, which I beg you to pardon.' 'Do not think I am so unjust,' resumed Sindbad, 'as to resent such a complaint. But I must rectify your error concerning myself. You think, no doubt, that I have acquired without labour and trouble the ease and indulgence which I now enjoy. But do not mistake; I did not attain to this happy condition without enduring for several years more trouble of body and mind than can well be imagined. Yes, gentleman,' he added, speaking to the whole company, 'I assure you that my sufferings have been of a nature so extraordinary as would deprive the greatest miser of his love of riches; and as an opportunity now offers, I will, with your leave, relate the dangers I have encountered, which I think will not be uninteresting to you.'

THE FIRST VOYAGE OF SINDBAD THE SAILOR.

My father was a wealthy merchant of much repute. He bequeathed me a large estate, which I wasted in riotous living. I quickly perceived my error, and that I was misspending my time, which is of all things the most valuable. I remembered the saying of the great Solomon, which I had frequently heard from my father, 'A good name is better than precious ointment;' and, again, 'Wisdom is good with an inheritance.' Struck with these reflec-

tions, I resolved to walk in my father's ways, and I entered into a contract with some merchants, and embarked with them on board a ship we had jointly fitted out.

We set sail, and steered our course towards the Indies, through the Persian Gulf, which is formed by the coasts of Arabia Felix on the right, and by those of Persia on the left. At first I was troubled with sea-sickness, but speedily recovered my health, and was not afterwards subject to that complaint.

In our voyage we touched at several islands, where we sold or exchanged our goods. One day, whilst under sail, we were becalmed near a small island, but little elevated above the level of the water, and resembling a green meadow. The captain ordered his sails to be furled, and permitted such persons as were so inclined to land; of this number I was one.

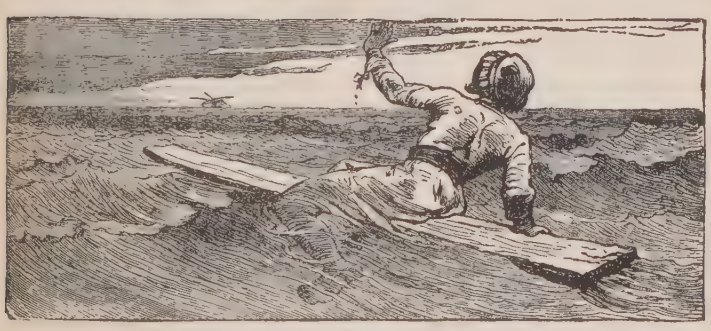
But while we were enjoying ourselves in eating and drinking, and recovering ourselves from the fatigue of the sea, the island on a sudden trembled and shook us terribly.

The trembling of the island was perceived on board the ship, and we were called upon to re-embark speedily, or we should all be lost; for what we took for an island proved to be the back of a sea monster. The nimblest got into the sloop, others betook themselves to swimming; but as for myself, I was still upon the island when it disappeared into the sea, and I had only time to catch hold of a piece of wood that we had brought out of the ship to make a fire. Meanwhile, the captain, having received those on board who were in the sloop, and taken up some of those that swam, resolved to improve the favourable gale that had just risen, and hoisting his sails pursued his voyage, so that it was impossible for me to recover the ship.

Thus was I exposed to the mercy of the waves all the rest of the day and the following night. By this time I found my strength gone, and despaired of saving my life, when happily a wave threw me against an island. The bank was high and rugged; so that I could scarcely have got up had it not been for some roots of trees which I found within reach. When the sun arose, though I was very feeble, both from hard labour and want of food I crept along

to find some herbs fit to eat, and had the good luck not only to procure some, but likewise to discover a spring of excellent water, which contributed much to recover me. After this I advanced farther into the island, and at last reached a fine plain, where I perceived some horses feeding. I went towards them, when I heard the voice of a man, who immediately appeared, and asked me who I was. I related to him my adventure, after which, taking me by the hand, he led me into a cave, where there were several other people, no less amazed to see me than I was to see them.

I partook of some provisions which they offered me. I then



CAST AWAY.

asked them what they did in such a desert place; to which they answered that they were grooms belonging to the Maha-raja, sovereign of the island, and that every year they brought thither the king's horses for pasturage. They added that they were to return home on the morrow and had I been one day later I must have perished, because the inhabited part of the island was a great distance off, and it would have been impossible for me to have got thither without a guide.

Next morning they returned to the capital of the island, took me with them, and presented me to the Maha-raja. He asked me

who I was and by what adventure I had come into his dominions. After I had satisfied him, he told me he was much concerned for my misfortune, and at the same time ordered that I should want for nothing; which commands his officers were so generous and careful as to see exactly fulfilled.

Being a merchant, I frequented men of my own profession, and particularly inquired for those who were strangers, that perchance I might hear news from Bagdad, or find an opportunity to return. For the Maha-raja's capital is situated on the sea-coast, and has a fine harbour, where ships arrive daily from the different quarters of the world.

As I was one day at the port after my return, the ship arrived in which I had embarked at Bussorah. I at once knew the captain, and I went and asked him for my bales. 'I am Sindbad,' said I, 'and those bales marked with his name are mine.'

When the captain heard me speak thus, 'Heavens!' he exclaimed, 'whom can we trust in these times? I saw Sinbad perish with my own eyes, as did also the passengers on board, and yet you tell me you are that Sindbad. What impudence is this! and what a false tale to tell, in order to possess yourself of what does not belong to you!' 'Have patience,' replied I; 'do me the favour to hear what I have to say.' The captain was at length persuaded that I was no cheat; for there came people from his ship who knew me, paid me great compliments, and expressed much joy at seeing me alive. At last he recollected me himself, and embracing me, 'Heaven be praised,' said he, 'for your happy escape! I cannot express the joy it affords me. There are your goods; take and do with them as you please.'

I took out what was most valuable in my bales, and presented them to the Maha-raja, who, knowing my misfortune, asked me how I came by such rarities. I acquainted him with the circumstance of their recovery. He was pleased at my good luck. accepted my present, and in return gave me one much more considerable. Upon this I took leave of him, and went aboard the same ship, after I had exchanged my goods for the commodities of that country. I carried with me wood of aloes, sandals, camphire,

nutmegs, cloves, pepper, and ginger. We passed by several islands, and at last arrived at Bussorah, from whence I came to this city, with the value of 100,000 sequins.

Sindbad stopped here, and ordered the musicians to proceed with their concert, which the story had interrupted. When it was evening, Sindbad sent for a purse of 100 sequins, and giving it to the porter, said, 'Take this, Hindbad, return to your home, and come back to-morrow to hear more of my adventures. The porter went away, astonished at the honour done him, and the present made him. The account of this adventure proved very agreeable to his wife and children, who did not fail to return thanks for what Providence had sent them by the hand of Sindbad.

Hindbad put on his best robe next day, and returned to the bountiful traveller, who received him with a pleasant air, and welcomed him heartily. When all the guests had arrived, dinner was served, and continued a long time. When it was ended, Sindbad, addressing himself to the company, said, 'Gentlemen, be pleased to listen to the adventures of my second voyage. They deserve your attention even more than those of the first.' Upon which everyone held his peace, and Sindbad proceeded.

THE SECOND VOYAGE OF SINDBAD THE SAILOR.

I designed, after my first voyage, to spend the rest of my days at Bagdad, but it was not long ere I grew weary of an indolent life, and I put to sea a second time, with merchants of known probity. We embarked on board a good ship, and, after recommending ourselves to God, set sail. We traded from island to island, and exchanged commodities with great profit. One day we landed on an island covered with several sorts of fruit-trees, but we could see neither man nor animal. We walked in the meadows, along the streams that watered them. Whilst some diverted themselves with gathering flowers, and others fruits, I took my wine and provisions, and sat down near a stream betwixt two high trees,

which formed a thick shade. I made a good meal, and afterwards fell asleep. I cannot tell how long I slept, but when I awoke the ship was gone.

In this sad condition, I was ready to die with grief. I cried out in agony, beat my head and breast, and threw myself upon the ground, where I lay some time in despair. I upbraided myself a hundred times for not being content with the produce of my first voyage, that might have sufficed me all my life. But all this was in vain, and my repentance came too late. At last I resigned myself to the will of God. Not knowing what to do, I climbed up to the top of a lofty tree, from which I looked about on all sides, to see if I could discover anything that could give me hopes. When I gazed towards the sea I could see nothing but sky and water; but looking over the land I beheld something white; and coming down, I took what provision I had left, and went towards it, the distance being so great that I could not distinguish what it was.

As I approached, I thought it to be a white dome, of a prodigious height and extent; and when I came up to it, I touched it, and found it to be very smooth. I went round to see if it was open on any side, but saw it was not and that there was no climbing up to the top, as it was smooth. It was at least fifty paces round.

By this time the sun was about to set, and all of a sudden the sky became as dark as if it had been covered with a thick cloud.

I was much astonished at this sudden darkness, but much more when I found it occasioned by a bird of a monstrous size, that came flying towards me. I remembered that I had often heard mariners speak of a miraculous bird called the Roc, and conceived that the great dome which I so much admired must be its egg. In short, the bird alighted, and sat over the egg. As I perceived her coming, I crept close to the egg, so that I had before me one of the legs of the bird, which was as big as the trunk of a tree. I tied myself strongly to it with my turban, in hopes that the roc next morning would carry me with her out of this desert island. After having passed the night in this condition, the bird flew away as soon as it was daylight, and carried me so high that I could not discern the earth; she afterwards descended with so much rapidity

that I lost my senses. But when I found myself on the ground, I speedily untied the knot, and had scarcely done so, when the roc, having taken up a serpent of monstrous length in her bill, flew away.

The spot where it left me was encompassed on all sides by mountains, that seemed to reach above the clouds, and so steep that there was no possibility of getting out of the valley. This was a new perplexity; so that when I compared this place with the desert island from which the roc had brought me, I found that I had gained nothing by the change.

As I walked through the valley, I perceived it was strewn with diamonds, some of which were of a surprising bigness. I took pleasure in looking upon them; but shortly saw at a distance such objects as greatly diminished my satisfaction, and which I could not view without terror, namely, a great number of serpents, so monstrous that the least of them was capable of swallowing an elephant. They retired in the daytime to their dens, where they hid themselves from the roc, their enemy, and came out only in the night.

I spent the day in walking about in the valley, resting myself at times in such places as I thought most convenient. When night came on I went into a cave, where I thought I might repose in safety. I secured the entrance, which was low and narrow, with a great stone, to preserve me from the serpents, but not so far as to exclude the light. I supped on part of my provisions, but the serpents, which began hissing round me, put me into such extreme fear that I did not sleep. When day appeared the serpents retired, and I came out of the cave trembling. I can justly say that I walked upon diamonds, without feeling any inclination to touch them. At last I sat down, and notwithstanding my apprehensions, not having closed my eyes during the night, fell asleep, after having eaten a little more of my provisions. But I had scarcely shut my eyes when something that fell by me with a great noise awaked me. This was a large piece of raw meat; and at the same time I saw several others fall down from the rocks in different places.

I had always regarded as fabulous what I had heard sailors and others relate of the valley of diamonds, and of the stratagems em-

ployed by merchants to obtain jewels from thence; but now I found that they had stated nothing but the truth. For the fact is, that the merchants come to the neighbourhood of this valley, when the eagles have young ones, throwing great joints of meat into the valley, the diamonds, upon whose points they fall, stick to them; the eagles, which are stronger in this country than anywhere else, pounce with great force upon those pieces of meat, and carry them

THE DIAMOND MERCHANTS.

to their nests on the precipices of the rocks to feed their young; the merchants at this time run to their nests, disturb and drive off the eagles by their shouts, and take away the diamonds that stick to the meat.

I perceived in this device the means of my deliverance.

Having collected together the largest diamonds I could find, and put them into the leather bag in which I used to carry my provisions, I took the largest of the pieces of meat, tied it close around me with the cloth of my turban, and then laid myself upon

the ground, with my face downwards, the bag of diamonds being made fast to my girdle.

I had scarcely placed myself in this posture when one of the eagles, having taken me up with the piece of meat to which I was fastened, carried me to his nest on top of the mountain. The merchants immediately began their shouting to frighten the eagles; and when they had obliged them to quit their prey, one of them came to the nest where I was. He was much alarmed when he saw me; but recovering himself, instead of inquiring how I came thither, began to quarrel with me, and asked why I stole his goods. 'You will treat me,' replied I, 'with more civility, when you know me better. Do not be uneasy; I have diamonds enough for you and myself, more than all the other merchants together. Whatever they have they owe to chance; but I selected for myself, in the bottom of the valley, those which you see in this bag.' I had scarcely done speaking, when the other merchants came crowding about us, much astonished to see me; but they were much more surprised when I told them my story.

They conducted me to their encampment; and there, having opened my bag, they were surprised at the largeness of my diamonds, and confessed that they had never seen any of such size and perfection. I prayed the merchant who owned the nest to which I had been carried (for every merchant had his own), to take as many for his share as he pleased. He contented himself with one, and that, too, the least of them; and when I pressed him to take more, without fear of doing me any injury, 'No,' said he, 'I am very well satisfied with this, which is valuable enough to save me the trouble of making any more voyages, and will raise as great a fortune as I desire.'

I spent the night with the merchants, to whom I related my story a second time, for the satisfaction of those who had not heard it. I could not moderate my joy when I found myself delivered from the danger I have mentioned. I thought myself in a dream, and could scarcely believe myself out of danger.

The merchants had thrown their pieces of meat into the valley for several days; and each of them being satisfied with the diamonds

that had fallen to his lot, we left the place the next morning and travelled near high mountains, where there were serpents of a prodigious length, which we had the good fortune to escape. We took shipping at the first port we reached, and touched at the isle of Roha, where the trees grow that yield camphire. This tree is so large, and its branches so thick, that one hundred men may easily sit under its shade. The juice, of which the camphire is made exudes from a hole bored in the upper part of the tree, is received in a vessel, where it thickens to a consistency, and becomes what we call camphire. After the juice is thus drawn out, the tree withers and dies.

In this island is also found the rhinoceros, an animal less than the elephant, but larger than the buffalo. It has a horn upon its nose, about a cubit in length; this horn is solid, and cleft through the middle. The rhinoceros fights with the elephant, runs his horn into his belly, and carries him off upon his head; but the blood and the fat of the elephant running into his eyes and making him blind, he falls to the ground; and then, strange to relate, the roc comes and carries them both away in her claws, for food for her young ones.

I pass over many other things peculiar to this island, lest I should weary you. Here I exchanged some of my diamonds for merchandise.

From hence we went to other islands, and at last, having touched at several trading towns of the continent, we landed at Bussorah, from whence I proceeded to Bagdad. There I immediately gave large presents to the poor, and lived honourably upon the vast riches I had bought and gained with so much fatigue.

Thus Sindbad ended the relation of the second voyage, gave Hindbad another hundred sequins, and invited him to come the next day to hear the account of the third.

THE THIRD VOYAGE OF SINDBAD THE SAILOR.

I soon again grew weary of living a life of idleness, and hardening myself against the thought of any danger, I embarked with

some merchants on another long voyage. We touched at several ports, where we traded. One day we were overtaken by a dreadful tempest, which drove us from our course. The storm continued several days, and brought us before the port of an island, which the captain was very unwilling to enter; but we were obliged to cast anchor. When we had furled our sails, the captain told us that this and some other neighbouring islands were inhabited by hairy savages, who would speedily attack us; and though they were but dwarfs, yet that we must make no resistance, for they were more in number than the locusts; and if we happened to kill one, they would all fall upon us and destroy us.

We soon found that what the captain had told us was but too true. An innumerable multitude of frightful savages, about two feet high, covered all over with red hair, came swimming towards us, and encompassed our ship. They chattered as they came near, but we understood not their language. They climbed up the sides of the ship with such agility as surprised us. They took down our sails, cut the cable, and, hauling to the shore, made us all get out, and afterwards carried the ship into another island, whence they had come. As we advanced, we perceived at a distance a vast pile of building, and made towards it. We found it to be a palace, elegantly built, and very lofty, with a gate of ebony of two leaves, which we opened. We saw before us a large apartment, with a porch, having on one side a heap of human bones, and on the other a vast number of roasting-spits. We trembled at this spectacle, and were seized with deadly apprehension, when suddenly the gate of the apartment opened with a loud crash, and there came out the horrible figure of a black man, as tall as a lofty palm-tree. He had but one eye, and that in the middle of his forehead, where it blazed bright as a burning coal. His fore teeth were very long and sharp, and stood out of his mouth, which was as deep as that of a horse. His upper lip hung down upon his breast. His ears resembled those of an elephant, and covered his shoulders; and his nails were as long and crooked as the talons of the greatest birds. At the sight of so frightful a genie, we became insensible, and lay like dead men.

THE GIANT WITH ONE EYE.

At last we came to ourselves, and saw him sitting in the porch looking at us. When he had considered us well, he advanced towards us, and laying his hand upon me, took me up by the nape of my neck, and turned me round, as a butcher would do a sheep's

head. After having examined me, and perceiving me to be so lean that I had nothing but skin and bone, he let me go. He took up all the rest one by one, and viewed them in the same manner. The captain being the fattest, he held him with one hand, as I would do a sparrow, and thrust a spit through him; he then kindled a great fire, roasted, and ate him in his apartment for his supper. Having finished his repast, he returned to his porch, where he lay and fell asleep, snoring louder than thunder. He slept thus till morning. As to ourselves, it was not possible for us to enjoy any rest, so that we passed the night in the most painful apprehension that can be imagined. When day appeared the giant awoke, got up, went out, and left us in the palace.

The next night we determined to revenge ourselves on the brutish giant, and did so in the following manner. After he had again finished his inhuman supper on another of our seamen, he lay down on his back, and fell asleep. As soon as we heard him snore according to his custom, nine of the boldest among us, and myself, took each of us a spit, and putting the points of them into his fire till they were burning hot, we thrust them into his eye all at once, and blinded him. The pain made him break out into a frightful yell; he started up, and stretched out his hands, in order to sacrifice some of us to his rage; but we ran to such places as he could not reach; and after having sought for us in vain, he groped for the gate, and went out, howling in agony.

We immediately left the palace, and came to the shore, where we made some rafts, each large enough to carry three men, with some timber that lay about in great quantities. We waited till day in order to get upon them, for we hoped if the giant did not appear by sunrising, and give over his howling, which we still heard, that he would prove to be dead; and if that happened to be the case, we resolved to stay in that island, and not to risk our lives upon the rafts. But day had scarcely appeared when we perceived our cruel enemy, accompanied by two others, almost of the same size, leading him; and a great number more coming before him at a quick pace.

We did not hesitate to take to our rafts, and put to sea with all the speed we could. The giants, who perceived this, took up great stones, and, running to the shore, entered the water up to the middle, and threw so exactly that they sunk all the rafts but that I was upon; and all my companions, except the two with me, were drowned. We rowed with all our might, and got out of the reach of the giants. But when we got out to sea, we were exposed to the mercy of the waves and winds, and spent that day and the following night under the most painful uncertainty as to our fate; but next morning we had the good fortune to be thrown upon an island, where we landed with much joy. We found excellent fruit, which afforded us great relief, and recruited our strength, and next day, I perceived a ship in the distance. I called as loud as I could, and unfolding the linen of my turban, displayed it that they might observe me. This had the desired effect; the crew perceived me, and the captain sent his boat for me.

After a long voyage, I arrived at Bussorah, and thence returned to Bagdad with so much wealth that I knew not its extent. I gave a great deal to the poor, and bought another considerable estate in addition to what I had already.

Thus Sindbad finished the story of his third voyage. He gave another hundred sequins to Hindbad, and invited him to dinner again the next day to hear

THE FOURTH VOYAGE OF SINDBAD THE SAILOR.

After I had rested from the dangers of my third voyage, my passion for trade and my love of novelty soon again prevailed. I therefore settled my affairs, and provided a stock of goods fit for the traffic I designed to engage in. I took the route of Persia, travelled over several provinces, and then arrived at a port, where I embarked. On putting out to sea, we were overtaken by such a sudden gust of wind as obliged the captain to lower his yards, and take all other necessary precautions to prevent the danger that threatened us. But all was in vain; our endeavours had no effect;

the sails were split into a thousand pieces, and the ship was stranded; several of the merchants and seamen were drowned, and the cargo was lost.

I had the good fortune, with several of the merchants and mariners, to get upon some planks, and we were carried by the current to an island which lay before us. There we found fruit and spring water, which preserved our lives. We stayed all night near the place where we had been cast ashore.

Next morning, as soon as the sun was up, we explored the island, and came upon some white people gathering pepper, of which there was great plenty in that place. This I took to be a good omen, and went to them without any scruple.

I stayed with them till they had gathered their quantity of pepper, and then sailed with them to the island from whence they had come. They presented me to their king, who was a good prince. He had the patience to hear the relation of my adventures, which surprised him; and he afterwards gave me clothes, and commanded care to be taken of me.

The island was very well peopled, plentiful in everything, and the capital a place of great trade. This agreeable retreat was very comfortable to me after my misfortunes, and the kindness of this generous prince completed my satisfaction. In a word, there was not a person more in favour with him than myself, and consequently every man in court and city sought to oblige me, so that in a very little time I was looked upon rather as a native than a stranger.

I observed one thing, which to me appeared very extraordinary. All the people, the king himself not excepted, rode their horses without bridle or stirrups. I went one day to a workman, and gave him a model for making the stock of a saddle. When that was done, I covered it myself with velvet and leather, and embroidered it with gold. I afterwards went to a smith, who made me a bit, according to the pattern I showed him, and also some stirrups. When I had all things completed, I presented them to the king, and put them upon one of his horses. His majesty mounted immediately, and was so pleased with them that he testi-

fied his satisfaction by large presents. I made several others for the ministers and principal officers of his household, which gained me great reputation and regard.

As I paid my court very constantly to the king, he said to me one day, 'Sindbad, I love thee. I have one thing to demand of thee, which thou must grant. I have a mind thou shouldst marry, that so thou may'st stay in my dominions, and think no more of thy own country.' I durst not resist the prince's will, and he gave me one of the ladies of his court, noble, beautiful, and rich. The ceremonies of marriage being over, I went and dwelt with my wife, and for some time we lived together in perfect harmony. I was not, however, satisfied with my banishment; therefore designed to make my escape the first opportunity, and to return to Bagdad, which my present settlement, how advantageous soever, could not make me forget.

At this time the wife of one of my neighbours, with whom I had contracted a very strict friendship, fell sick and died. I went to see and comfort him in his affliction, and, finding him absorbed in sorrow, I said to him as soon as I saw him, 'God preserve you and grant you a long life.' 'Alas!' replied he, 'how do you think I should obtain the favour you wish me? I have not above an hour to live, for I must be buried this day with my wife. This is a law in this island. The living husband is interred with the dead wife, and the living wife with the dead husband.'

While he was giving me an account of this barbarous custom, the very relation of which chilled my blood, his kindred, friends, and neighbours came to assist at the funeral. They dressed the corpse of the woman in her richest apparel and all her jewels as if it had been her wedding-day; then they placed her on an open bier, and began their march to the place of burial. The husband walked first, next to the dead body. They proceeded to a high mountain, and when they had reached the place of their destination, they took up a large stone which formed the mouth of a deep pit, and let down the body with all its apparel and jewels. Then the husband, embracing his kindred and friends, suffering himself to be placed on another bier without resistance, with a pot of water

and seven small loaves, and was let down in the same manner. The ceremony being over, the mouth of the pit was again covered with the stone, and the company returned.

I mention this ceremony the more particularly, because I was in a few weeks' time to be the principal actor on a similar occasion. Alas! my own wife fell sick and died. I made every remonstrance I could to the king not to expose me, a foreigner, to this inhuman

THE WAY OUT.

law. I appealed in vain. The king and all his court, with the most considerable persons of the city, sought to soften my sorrow by honouring the funeral ceremony with their presence; and, at the termination of the ceremony, I was lowered into the pit, with a vessel full of water and seven loaves. As I approached the bottom I discovered, by the aid of the little light that came from above, the nature of this subterranean place. It seemed an endless cavern,

and might be about fifty fathoms deep. I lived for some time upon my bread and water, when one day, just as it was on the point of exhaustion, I heard something tread, and breathing or panting as it moved. I followed the sound. The animal seemed to stop sometimes, but always fled and breathed hard as I approached. I pursued it for a considerable time, till at last I perceived a light, resembling a star. I went on, sometimes lost sight of it, but always found it again, and at last discovered that it came through a hole in the rock, which I got through, and found myself upon the sea-shore, at which I felt exceeding joy. I prostrated myself on the shore to thank God for this mercy, and shortly afterwards I perceived a ship making for the place where I was. I made a sign with the linen of my turban, and called to the crew as loud as I could. They heard me, and sent a boat to bring me on board. It was fortunate for me that these people did not inspect the place where they found me, but without hesitation took me on board, and at last I arrived happily at Bagdad.

Here Sindbad made a new present of one hundred sequins to Hindbad, whom he requested to return with the rest next day at the same hour, to dine with him and hear the story of his fifth voyage.

THE FIFTH VOYAGE OF SINDBAD THE SAILOR.

All the troubles and calamities I had undergone could not cure me of my inclination to make new voyages. I therefore bought goods, departed with them for the best seaport; and there, that I might not be obliged to depend upon a captain, but have a ship at my own command, I remained till one was built on purpose, at my own charge. When the ship was ready I went on board with my goods; but not having enough to load her, I agreed to take with me several merchants of different nations, with their merchandise.

We sailed with the first fair wind, and, after a long navigation, the first place we touched at was a desert island, where we found an egg of a roc, equal in size to that I formerly mentioned. There was a young roc in it, just ready to be hatched, and its beak had

begun to break the egg. The merchants who landed with me broke the egg with hatchets, and made a hole in it, pulled out the young roc piecemeal, and roasted it. I had in vain entreated them not to meddle with the egg.

Scarcely had they finished their repast, when there appeared in the air, at a considerable distance, two great clouds. The captain of my ship, knowing by experience what they meant, said they were the male and female parents of the roc, and pressed us to re-embark with all speed, to prevent the misfortune which he saw would otherwise befall us.

The two rocs approached with a frightful noise, which they redoubled when they saw the egg broken and their young one gone. They flew back in the direction they had come, and disappeared for some time, while we made all the sail we could to endeavour to prevent that which unhappily befell us.

They soon returned, and we observed that each of them carried between its talons an enormous rock. When they came directly over my ship, they hovered, and one of them let go his rock; but by the dexterity of the steersman it missed us, and fell into the sea. The other so exactly hit the middle of the ship as to split it into pieces. The mariners and passengers were all crushed to death, or fell into the sea. I myself was of the number of the latter; but, as I came up again, I fortunately caught hold of a piece of the wreck, and swimming, sometimes with one hand and sometimes with the other, but always holding fast the plank, the wind and the tide favouring me, I came to an island, and got safely ashore.

I sat down upon the grass, to recover myself from my fatigue, after which I went into the island to explore it. It seemed to be a delicious garden. I found trees everywhere, some of them bearing green and others ripe fruits, and streams of fresh pure water. I ate of the fruits, which I found excellent; and drank of the water, which was very light and good.

When I was a little advanced into the island, I saw an old man, who appeared very weak and infirm. He was sitting on the bank of a stream, and at first I took him to be one who had been

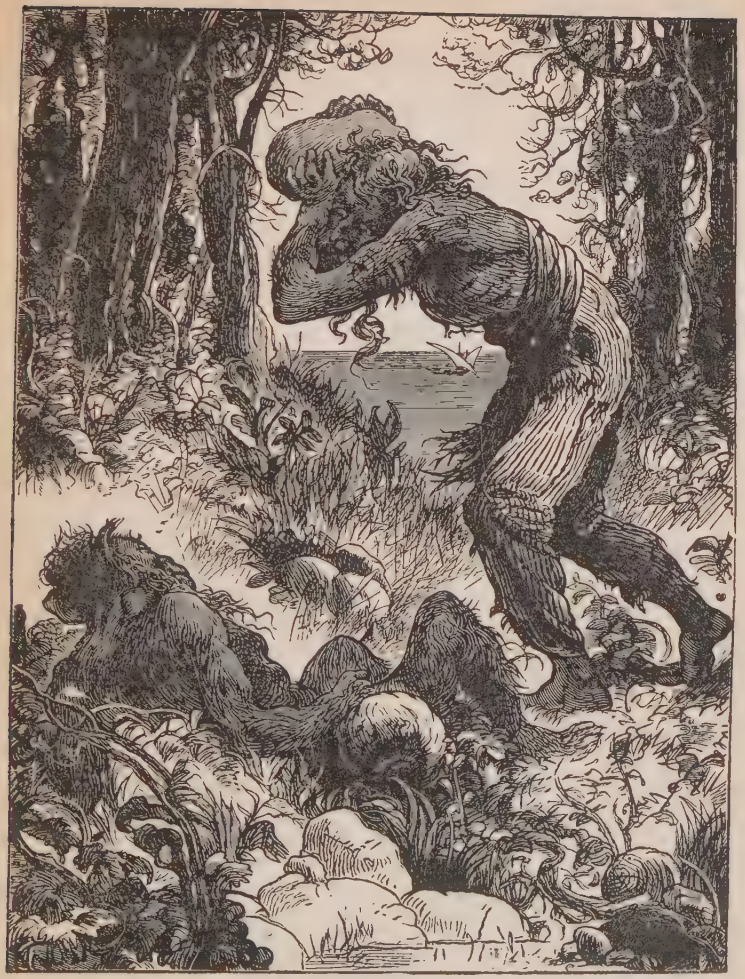
shipwrecked like myself. I went towards him and saluted him, but he only slightly bowed his head. I asked him why he sat so still; but instead of answering me, he made a sign for me to take him upon my back, and carry him over the brook.

I believed him really to stand in need of my assistance, took him upon my back, and having carried him over, bade him get down, and for that end stooped, that he might get off with ease; but instead of doing so (which I laugh at every time I think of it), the old man, who to me appeared quite decrepit, threw his legs nimbly about my neck. He sat astride upon my shoulders, and held my throat so tight that I thought he would have strangled me, and I fainted away.

Nothwithstanding my fainting, the ill-natured old fellow still kept his seat upon my neck. When I had recovered my breath, he thrust one of his feet against my side, and struck me so rudely with the other that he forced me to rise up against my will. Having arisen, he made me carry him under the trees, and forced me now and then to stop, that he might gather and eat fruit. He never left his seat all day; and when I lay down to rest at night, he laid himself down with me, holding still fast about my neck. Every morning he pinched me to make me awake, and afterwards obliged me to get up and walk, and spurred me with his feet.

One day I found several dry calabashes that had fallen from a tree. I took a large one, and, after cleaning it, pressed into it some juice of grapes, which abounded in the island; having filled the calabash, I put it by in a convenient place, and going thither again some days after, I tasted it, and found the wine so good that it gave me new vigour, and so exhilarated my spirits that I began to sing and dance as I carried my burden.

The old man, perceiving the effect which this had upon me, and that I carried him with more ease than before, made me a sign to give him some of it. I handed him the calabash, and the liquor pleasing his palate, he drank it off. There being a considerable quantity of it, he soon began to sing, and to move about from side to side in his seat upon my shoulders, and by degrees to loosen his legs from about me. Finding that he did not press me as before, I



THE OLD MAN OF THE SEA.

threw him upon the ground, where he lay without motion; I then took up a great stone and slew him.

I was extremely glad to be thus freed for ever from this troublesome fellow. I now walked towards the beach, where I met the crew of a ship that had cast anchor to take in water; they were surprised to see me, but more so at hearing the particulars of my adventures. 'You fell,' said they, 'into the hands of the old man of the sea, and are the first who ever escaped strangling by his malicious embraces. He never quitted those he once made himself master of till he had destroyed them, and he has made this island notorious by the number of men he has slain.' They carried me with them to the captain, who received me with great kindness. He put out again to sea, and, after some days' sail, we arrived at the harbour of a great city, the houses of which overhung the sea.

One of the merchants who had taken me into his friendship invited me to go along with him. He gave me a large sack, and having recommended me to some people of the town, who used to gather cocoanuts, desired them to take me with them. 'Go,' said he, 'follow them, and act as you see them do; but do not separate from them, otherwise you may endanger your life.' Having thus spoken, he gave me provisions for the journey, and I went with them.

We came to a thick forest of cocoa-trees, very lofty, with trunks so smooth that it was not possible to climb to the branches that bore the fruit. When we entered the forest we saw a great number of apes of several sizes, who fled as soon as they perceived us, and climbed to the tops of the trees with amazing swiftness.

The merchant with whom I was gathered stones, and threw them at the apes on the trees. I did the same; and the apes, out of revenge, threw cocoanuts at us so fast, and with such gestures, as sufficiently testified their anger and resentment. We gathered up the cocoanuts, and from time to time threw stones to provoke the apes; so that by this stratagem we filled our bags with cocoanuts, we set sail, and passed by the islands where pepper grows in great plenty. From thence we went to the isle of Comari, where the best species of wood of aloes grows. I exchanged my cocoa in

those two islands for pepper and wood of aloes, and went with other merchants a-pearl-fishing. I hired divers, who brought me up some that were very large and pure. I embarked in a vessel that happily arrived at Bussorah; from thence I returned to Bagdad, where I realized vast sums from my pepper, wood of aloes and pearls. I gave the tenth of my gains in alms, as I had done upon my return from my other voyages, and rested from my fatigues.

Sinbad here ordered one hundred sequins to be given to Hindbad, and requested him and the other guests to dine with him the next day, to hear the account of his sixth voyage.

THE SIXTH VOYAGE OF SINDBAD THE SAILOR.

I know, my friends, that you will wish to hear how, after having been shipwrecked five times, and escaped so many dangers, I could resolve again to tempt fortune, and expose myself to new hardships. I am myself astonished at my conduct when I reflect upon it, and must certainly have been actuated by my destiny, from which none can escape. Be that as it may, after a year's rest, I prepared for a sixth voyage, notwithstanding the entreaties of my kindred and friends, who did all in their power to dissuade me.

Instead of taking my way by the Persian Gulf, I travelled once more through several provinces of Persia and the Indies, and arrived at a seaport, where I embarked in a ship, the captain of which was bound on a long voyage, in which he and the pilot lost their course. Suddenly we saw the captain quit his rudder, uttering loud lamentations. He threw off his turban, pulled his beard, and beat his head like a madman. We asked him the reason; and he answered that we were in the most dangerous place in all the ocean. 'A rapid current carries the ship along with it, and we shall all perish in less than a quarter of an hour. Pray to God to deliver us from this peril; we cannot escape if He do not take pity on us.' At these words he ordered the sails to be lowered; but all the ropes broke, and the ship was carried by the current to the foot of an inaccessible mountain, where she struck and went to pieces; yet in such a man-

ner that we saved our lives, our provisions, and the best of our goods.

The mountain at the foot of which we were was covered with wrecks, with a vast number of human bones, and with an incredible quantity of goods and riches of all kinds. These objects served only to augment our despair. In all other places it is usual for rivers to run from their channels into the sea; but here a river of fresh water runs from the sea into a dark cavern, whose entrance is very high and spacious. What is most remarkable in this place is that the stones of the mountain are of crystal, rubies, or other precious stones. Here is also a sort of fountain of pitch or bitumen, that runs into the sea, which the fish swallow, and evacuate soon afterwards, turned into ambergris; and this the waves throw up on the beach in great quantities. Trees also grow here, most of which are of wood of aloes, equal in goodness to those of Comari.

To finish the description of this place, it is not possible for ships to get off when once they approach within a certain distance. If they be driven thither by a wind from the sea, the wind and current impel them; and if they come into it when a land-wind blows, which might seem to favour their getting out again, the height of the mountain stops the wind, and occasions a calm, so that the force of the current carries them ashore; and what completes the misfortune is that there is no possibility of ascending the mountain, or of escaping by sea.

We continued upon the shore, at the foot of the mountain, in a state of despair, and expected death every day. On our first landing we had divided our provisions as equally as we could, and thus everyone lived a longer or shorter time, according to his temperance, and the use he made of his provisions.

I survived all my companions; and when I buried the last I had so little provisions remaining that I thought I could not long survive, and I dug a grave, resolving to lie down in it, because there was no one left to pay me the last offices of respect. But it pleased God once more to take compassion on me, and put it in my mind to go to the bank of the river which ran into the great cavern. Considering its probable course with great attention, I said to myself, 'This river which runs thus underground, must somewhere have

an issue. If I make a raft, and leave myself to the current, it will convey me to some inhabited country, or I shall perish. If I be drowned, I lose nothing, but only change one kind of death for another.'

I immediately went to work upon large pieces of timber and cables, for I had a choice of them from the wrecks, and tied them together so strongly that I soon made a very solid raft. When I had finished, I loaded it with some chests of rubies, emeralds, ambergris, rock-crystal, and bales of rich stuffs. Having balanced my cargo exactly, and fastened it well to the raft, I went on board

ON THE RAFT.

with two oars that I had made, and leaving it to the course of the river, resigned myself to the will of God.

As soon as I entered the cavern I lost all light, and the stream carried me I knew not whither. Thus I floated on in perfect darkness, and once found the arch so low that it very nearly touched my head, which made me cautious afterwards to avoid the like danger. All this while I ate nothing but what was just necessary to support nature; yet, notwithstanding my frugality, all my provisions were spent. Then I became insensible. I cannot tell how long I continued so; but when I revived, I was surprised to find myself in an

extensive plain on the brink of a river, where my raft was tied, amidst a great number of negroes. I got up as soon as I saw them, and saluted them. They spoke to me, but I did not understand their language. I was so transported with joy that I knew not whether I was asleep or awake; but being persuaded that I was not asleep, I recited the following words in Arabic aloud:

'Call upon the Almighty, He will help thee; thou needest not perplex thyself about anything else: shut thy eyes, and while thou art asleep God will change thy bad fortune into good.'

One of the negroes, who understood Arabic, hearing me speak thus, came towards me, and said, 'Brother, be not surprised to see us; we are inhabitants of this country, and water our fields from this river, which comes out of the neighbouring mountain. We saw your raft, and one of us swam into the river, and brought it hither, where we fastened it, as you see, until you should awake. Pray tell us your history. Whence did you come?'

I begged of them first to give me something to eat, and then I would satisfy their curiosity. They gave me several sorts of food, and when I had satisfied my hunger, I related all that had befallen me, which they listened to with attentive surprise. As soon as I had finished they told me, by the person who spoke Arabic and interpreted to them what I said, that I must go along with them, and tell my story to their king myself: it being too extraordinary to be related by any other than the person to whom the events had happened.

They immediately sent for a horse, and having helped me to mount, some of them walked before to show the way, while the rest took my raft and cargo and followed.

We marched till we came to the capital of Serendib, for it was in that island I had landed. The negroes presented me to their king; I approached his throne, and saluted him as I used to do the kings of the Indies; that is to say, I prostrated myself at his feet. The prince ordered me to rise, received me with an obliging air, and made me sit down near him.

I concealed nothing from the king; but related to him all that I have told you, and I prayed him to allow me to return to my

own country, and he granted me permission in the most obliging and honourable manner. He would force a rich present upon me; and at the same time charged me with a letter for the Commander of the Faithful, our sovereign, saying to me, 'I pray you give this present from me, and this letter, to the Caliph Haroun Alraschid, and assure him of my friendship.'

The letter from the King of Serendib was written on the skin of a certain animal of great value, very scarce, and of a yellowish colour. The characters of this letter were of azure, and the contents as follows:

> 'The King of the Indies, before whom march one hundred elephants, who lives in a palace that shines with one hundred thousand rubies, and who has in his treasury twenty thousand crowns enriched with diamonds, to Caliph Haroun Alraschid.

'Though the present we send you be inconsiderable, receive it, however, as a brother and a friend, in consideration of the hearty friendship which we bear for you, and of which we are willing to give you proof. We desire the same part in your friendship, considering that we believe it to be our merit, as we are both kings. We send you this letter as from one brother to another. Farewell.'

The present consisted, first, of one single ruby made into a cup, about half a foot high, an inch thick, and filled with round pearls of half a drachm each. 2. The skin of a serpent, whose scales were as bright as an ordinary piece of gold, and had the virtue to preserve from sickness those who lay upon it. 3. Fifty thousand drachms of the best wood of aloes, with thirty grains of camphire as big as pistachios. And 4. A female slave of great beauty, whose robe was covered over with jewels.

The ship set sail, and after a very successful navigation we landed at Bussorah, and from thence I went to the city of Bagdad, where the first thing I did was to acquit myself of my commission.

The caliph was much pleased with my account, and sent me home with a rich present.

Here Sindbad commanded another hundred sequins to be paid to Hindbad, and begged his return on the morrow to hear his seventh and last voyage.

THE SEVENTH AND LAST VOYAGE OF SINDBAD THE SAILOR.

On my return home from my sixth voyage, I had entirely given up all thoughts of again going to sea; for, besides that my age now required rest, I was resolved no more to expose myself to such risks as I had encountered, so that I thought of nothing but to pass the rest of my days in tranquillity. One day, however, an officer of the caliph's inquired for me. 'The caliph,' said he, 'has sent me to tell you that he must speak with you.' I followed the officer to the palace, where, being presented to the caliph, I saluted him by prostrating myself at his feet. 'Sindbad,' said he to me, 'I stand in need of your services; you must carry my answer and present to the King of Serendib.'

This command of the caliph was to me like a clap of thunder. 'Commander of the Faithful,' I replied 'I am ready to do whatever your majesty shall think fit to command; but I beseech you most humbly to consider what I have undergone. I have also made a vow never to leave Bagdad.' Perceiving that the caliph insisted upon my compliance, I submitted, and told him that I was willing to obey. He was very well pleased, and ordered me one thousand sequins for the expenses of my journey.

I prepared for my departure in a few days. As soon as the caliph's letter and present were delivered to me, I went to Bussorah, where I embarked, and had a very prosperous voyage. Having arrived at the Isle of Serendib, I was conducted to the palace with much pomp, when I prostrated myself on the ground before the king. 'Sindbad,' said the king, 'you are welcome; I have many times thought of you; I bless the day on which I see you once more.' I made my compliments to him, and thanked him for his kindness, and delivered the gifts from my august master.

The King of Serendib was highly gratified at the caliph's acknowledgment of his friendship. A little time after this audience

I solicited leave to depart, and with much difficulty obtained it. The king, when he dismissed me, made me a very considerable present. I embarked immediately to return to Bagdad, but had not the good fortune to arrive there so speedily as I had hoped. God ordered it otherwise.

Three or four days after our departure we were attacked by pirates, who easily seized upon our ship, because it was not a vessel

THE ELEPHANTS.

of war. Some of the crew offered resistance, which cost them their lives. But for myself and the rest, who were not so imprudent, the pirates saved us, and carried us into a remote island, where they sold us.

I fell into the hands of a rich merchant, who, as soon as he bought me, took me to his house, treated me well, and clad me handsomely as a slave. Some days after he asked me if I understood any trade. I answered that I was no mechanic, but a

merchant, and that the pirates who sold me had robbed me of all I possessed. 'Tell me,' replied he, 'can you shoot with a bow?' I answered that the bow was one of my exercises in my youth. He gave me a bow and arrows, and, taking me behind him on an elephant, carried me to a thick forest some leagues from the town. We penetrated a great way into the wood, and when he thought fit to stop, he bade me alight; then showing me a great tree, 'Climb up that,' said he, 'and shoot at the elephants as you see them pass by, for there is a prodigious number of them in this forest, and if any of them fall, come and give me notice.' Having spoken thus, he left me victuals, and returned to the town, and I continued upon the tree all night.

I saw no elephant during the night, but next morning, at break of day, I perceived a great number. I shot several arrows among them, and at last one of the elephants fell, when the rest retired immediately, and left me at liberty to go and acquaint my patron with my success. When I had informed him, he commended my dexterity, and caressed me highly. We went afterwards together to the forest, where we dug a hole for the elephant; my patron designing to return when it was rotten, and take his teeth to trade with.

I continued this employment for two months. One morning, as I looked for the elephants, I perceived with extreme amazement that, intead of passing by me across the forest as usual, they stopped, and came to me with a horrible noise, in such numbers that the plain was covered and shook under them. They surrounded the tree in which I was concealed, with their trunks uplifted, and all fixed their eyes upon me. At this alarming spectacle I continued immovable, and was so much terrified that my bow and arrows fell out of my hand.

My fears were not without cause; for after the elephants had stared upon me some time, one of the largest of them put his trunk round the foot of the tree, plucked it up, and threw it on the ground. I fell with the tree, and the elephant, taking me up with his trunk, laid me on his back, where I sat more like one dead than alive, with my quiver on my shoulder. He put himself at the head

of the rest, who followed him in line, one after the other, carried me a considerable way, then laid me down on the ground, and retired with all his companions. After having lain some time, and seeing the elephants gone, I got up, and found I was upon a long and broad hill, almost covered with the bones and teeth of elephants. I doubted not but that this was the burial-place of the elephants, and that they carried me thither on purpose to tell me that I should forbear to kill them, as now I knew where to get their teeth without inflicting injury on them. I did not stay on the hill, but turned towards the city; and after having travelled a day and a night, I came to my patron.

As soon as my patron saw me, 'Ah, poor Sindbad!' exclaimed he, 'I was in great trouble to know what was become of you. I have been at the forest, where I found the tree newly pulled up, and your bow and arrows on the ground, and I despaired of ever seeing you more. Pray tell me what befell you.' I satisfied his curiosity, and we both of us set out next morning to the hill. We loaded the elephant which had carried us with as many teeth as he could bear; and when we were returned, my master thus addressed me: 'Hear now what I shall tell you. The elephants of our forest have every year killed us a great many slaves, whom we sent to seek ivory. For all the cautions we could give them, those crafty animals destroyed them one time or other. God has delivered you from their fury, and has bestowed that favour upon you only. It is a sign that He loves you, and has some use for your service in the world. You have procured me incredible wealth; and now our whole city is enriched by your means, without any more exposing the lives of our slaves. After such a discovery, I can treat you no more as a slave, but as a brother. God bless you with all happiness and prosperity. I henceforth give you your liberty; I will also give you riches.'

To this I replied, 'Master, God preserve you. I desire no other reward for the service I had the good fortune to do to you and your city but leave to return to my own country.' 'Very well,' said he, 'the monsoon will in a little time bring ships for ivory. I will then send you home.' I stayed with him while

waiting for the monsoon; and during that time we made so many journeys to the hill, that we filled all our warehouses with ivory. The other merchants who traded in it did the same, for my master made them partakers of his good fortune.

The ships arrived at last, and my master himself having made choice of the ship wherein I was to embark, loaded half of it with ivory on my account, laid in provisions in abundance for my passage, and besides obliged me to accept a present of some curiosities of the country of great value. After I had returned him a thousand thanks for all his favours I went aboard.

I at last arrived safe at Bagdad, and immediately waited upon the caliph, to give him an account of my embassy. He loaded me with honours and rich presents, and I have ever since devoted myself to my family, kindred, and friends.

Sindbad here finished the relation of his seventh and last voyage, and then addressing himself to Hindbad, 'Well, friend,' said he, 'did you ever hear of any person that suffered so much as I have done? Is it not reasonable that, after all this, I should enjoy a quiet and pleasant life?' As he said these words, Hindbad kissed his hand, and said, 'Sir, my afflictions are not to be compared with yours. You not only deserve a quiet life, but are worthy of all the riches you possess, since you make so good a use of them. May you live happily for a long time.' Sindbad ordered him to be paid another hundred sequins, and told him to give up carrying burdens as a porter, and to eat henceforth at his table, for he wished that he should all his life have reason to remember that he henceforth had a friend in Sindbad the Sailor.

THE STORY OF THE BARBER'S BROTHER.

My brother was called Alnaschar. As long as our father lived he was very lazy: instead of working, he used to beg, and lived upon what he got. The old man, our father, at his death left seven

hundred dirhens: we divided equally, so that each of us had a hundred for his share. Alnaschar, who had never before possessed so much money, was much perplexed to know what he should do with it. He consulted a long time with himself, and at last resolved to lay it out in glassware, which he bought of a wholesale dealer. He put all in an open basket, and sat with it before him, and his back against the wall, in a place where he might sell it. In this posture,

THE DREAM.

with his eyes fixed on his basket, he began to meditate, during which he spoke as follows:

'This basket cost me a hundred dirhens, which is all I have in the world. I shall make two hundred of them by retailing my glass, and of these two hundred, which I will again lay out in glassware, I shall make four hundred; and going on thus, I shall at last make four thousand dirhens; of four thousand I shall easily make eight thousand, and when I come to ten thousand, I will leave off

selling glass and turn jeweller; I will trade in diamonds, pearls, and all sorts of precious stones, then when I am as rich as I can wish, I will buy a fine mansion, a great estate, slaves, asses, and horses. Nor will I stop here, for I will, by the favour of heaven, go on till I get one hundred thousand dirhens, and when I have amassed so much I will send to demand the grand vizier's daughter in marriage. I will clothe myself like a prince, and mounted upon a fine horse, with a saddle of fine gold, with housings of cloth of gold, finely embroidered with diamonds and pearls, I will ride through the city, attended by slaves before and behind. I will go to the vizier's palace in view of all the people, great and small, who will show me the most profound respect. When I alight at the foot of the vizier's staircase, I will ascend through my own people, ranged in files on the right and left; and the grand vizier, receiving me as his son-in-law, shall give me the right hand, and set me above him, to do me the more honour.'

My brother was so full of these chimerical visions that he quite forgot where he was, and unfortunately gave such a push to his basket and glasses that they were thrown down, and broken into a thousand pieces.

On this fatal accident he came to himself, and, perceiving the full extent of his misfortune, beat his face, tore his clothes, and cried so loud that the neighbours came about him, and the people who were going to their noon-prayers stopped to know what was the matter. A lady of rank passing by upon a mule richly caparisoned was moved by compassion at my brother's affliction. She immediately turned to the purse-bearer who attended her, and said to him, 'Give the poor man what you have about you.'

The slave obeyed, and put into my brother's hands a purse with five hundred pieces of gold. Alnaschar was ready to die with joy when he received it. He gave a thousand blessings to the lady, and shutting up his shop, where he had no more occasion to sit, went to his house.

THE END.